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The Christian Century

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Shall We Embargo Japan?

An Editorial

Lincoln's Philosophy of History

The Second Inaugural After Seventy-Five Years

By William E. Brooks

The Temptations of Jesus

By Winifred Kirkland

Call Mr. Taylor Home

An Editorial

Drama Against War

By Karl M. Chworowsky

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In This Issue

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Coming

"Nursery Nightmare" depicts in a series of brilliant sketches the way in which the realities of a world situation are borne in upon a young American mother. Written by Jean Beaven Abernethy.

The Christian Century

February 28, 1940

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Calendar of Coming Events

Feb. 19-Mar. 15. Interdenominational School for Missionaries, Iowa State College, Ames.

Feb. 27-29. Federal Council of Churches, Conference on Relation of the Church and the International Crisis, Philadelphia.

Feb. 28. Baptist Convocation on Mission of the Church in a Distressed World, Uniontown, Pa.

Feb. 28. Baptist Convocation on Mission of the Church in a Distressed World, Bay City, Mich.

Feb. 28. Methodist Advance Meeting, Boise, Idaho.

Feb. 28. Baptist Convocation, Brattleboro, Vt.

Feb. 29. Baptist Convocation on Mission of the Church in a Distressed World, Detroit, Mich.

Feb. 29. Baptist Convocation on Mission of the Church in a Distressed World, Pittsburgh, Pa.

Feb. 29. Baptist Convocation, Bennington, Vt.

Feb. 29, Mar. 1. Foothill Baptist School of Leadership and Service, Los Angeles.

Mar. 1. Baptist Convocation, Erie, Pa.

Mar. 1. Baptist Convocation, Burlington, Vt.

Mar. 1. Methodist Advance Meeting, Denver, Colo.

Mar. 3. Protestant Lenten Service, International Ampitheatre, Chicago.

Mar. 3. Chicago Sunday Evening Club; Henry P. Van Dusen, speaker.

Mar. 3. Charles Street Forum, Boston; Alan G. Whittemore, speaker.

Mar. 4. Baptist Convocation, Bridgeport, Conn.

Mar. 4. Methodist Advance Meeting, Hutchinson, Kan.

Mar. 4. Methodist Advance Meeting, Minneapolis, Minn.

Mar. 5. Baptist Convocation, Billings, Mont.

Mar. 5. Baptist Convocation, Hartford, Conn.

Mar. 5. Methodist Advance Meeting, Topeka, Kan.

Mar. 5. Methodist Advance Meeting, Fargo, N. D.

Mar. 5-7. Annual Conference, Southern Mountain Workers, Knoxville, Tenn.

Mar. 6. Methodist Advance Meeting, Kansas City, Mo.

Mar. 6. Methodist Advance Meeting, Duluth, Minn.

Mar. 6. Methodist Advance Meeting, Flint, Mich.

Mar. 6. Baptist Convocation, Norwich, Conn.

Mar. 6-11. Methodist Annual Conference, Philadelphia.

Mar. 7. Baptist Convocation, Fargo, N. D.

Mar. 7. Methodist Convocation, Lincoln, Neb.

Mar. 7. Methodist Advance Meeting, Milwaukee, Wis.

Mar. 7. Methodist Advance Meeting, Grand Rapids, Mich.

Mar. 8. Baptist Convocation, Duluth, Minn.

Mar. 10. Sunday Evening Forum, Oak Park, Ill; Dan McCowan, speaker.

Mar. 11. Baptist Convocation, Minneapolis, Minn.

Mar. 12. Baptist Convocation, Sioux Falls, S. D.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
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Undenominational

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EDITORIAL

PRESIDENT ROOSEVELT'S emissary to the belligerents, Undersecretary of State Sumner Welles, is on the high seas bound for Europe. As much uncertainty continues to surround his mission as when it was first announced. However, the charge so widely made that this is merely a maneuver by which the President hopes to promote his third term ambitions still seems unjustified. "The explanation of the President's move," Dorothy Thompson told her readers last week, "is to be found chiefly in the United States and in the presidential campaign, and only secondarily in Europe." We read her article with the interest which Miss Thompson always commands, but we were not convinced by her argument. There is no reason to believe that there is more behind Mr. Welles' trip than an effort by the President to find out what the chances would be for an attempt at mediation made before spring comes bringing "real war" in its train. An open-eyed, close-mouthed, trained diplomat, interviewing each belligerent in turn, can size up the possibilities much better than any number of ambassadors who see the situation only from the viewpoint of the capitals to which they are accredited. And any effort to discover a way to a negotiated peace before all Europe is plunged into slaughter deserves approval. We wish the President and his representative a success which world skepticism holds beyond attainment. If ever a diplomatic mission deserved the prayers of Christian people, this does.

Mr. Welles Leaves For Europe

Report Russian Advances In Finland

NEWSPAPER REPORTS from Finland have taken on a different tone during the last few days. Finnish troops are still said to be gaining local and spectacular victories, but it is now admitted that Russian claims of important gains against the center of the Mannerheim line are true. However large the losses which the red army has suffered, it is making steady progress across the Karelian isthmus. Friends of Finland insist that the Finnish army is by no means defeated, and it is possible that the thrust of the Russian spearhead almost up to Viipuri may yet be turned into a Finnish triumph. But the red army which has blasted its way through the Mannerheim line in the last two weeks does not behave like the stupid conscript levies which met disaster in the early stages of the conflict. This seems to be as well led and competent an army as any so far shown in Europe. As Finland's case becomes more desperate, observers are bound to wonder about the "effective aid" promised from Britain and France. Where is it? Correspondents at Helsinki say that from sixty to a hundred thousand troops and at least a thousand airplanes would be needed if outside help were to be in any sense effective. Yet there is no such help as this in sight, nor, so far as the outside world knows, has it ever been contemplated. Meanwhile, the British attack on the Altmark in a Norwegian fiord is hardly calculated to make the Scandinavian nations more hospitable to Allied proposals to route aid for the Finns across their territory.

Pope Will Not Cooperate In Britain's War Aims

A SECRET visit of the Roman Catholic Auxiliary Bishop of Birmingham to the Vatican is reported on what seems to be good authority, though any report of a "secret" conference is naturally somewhat conjectural. The bishop's mission, it is stated, was to present to the pope the British point of view and to seek to enlist his support of Italian intervention against Russia. It is plausibly reported that the pope refused to support this project. The two points upon which the Vatican is said to be immovable are that the war should be stopped as soon as possible, and that it should not be extended to the Balkans, to which may be added as a third that Italian neutrality must be preserved. These three positions, with the emphasis on the first, are in harmony with the view that a negotiated peace without victory holds a brighter promise for the world than does a smashing victory for either contestant, for to urge "peace now" necessarily means a peace not based on the ability of either party to dictate its terms. This view is obviously at variance with

that of the British government which, being engaged in a war, naturally feels that it is of the utmost importance to win it. Only recently the pope refused to give his blessing to a "proposed bloc of powers, such as the British empire, France, Spain and the United States and other nations wishing to halt communist expansion." (The Christian Century, December 20, 1939.) Of course this "bloc" was only a project, apparently originating with the British government and with no known concurrence by the government of the United States. The reply, which was conveyed through the apostolic delegate at London, indicated that the pope's antipathy to communism was well known but that "the Vatican could not associate itself with any combination of powers for purely political purposes." This was a sound and wise decision. Reinforcing that judgment, the present expression of unwillingness to rouse Italy to undertake an anti-Russian crusade may be taken as a clear definition of the pope's intention to avoid entangling alliances with any governments. Excellent!

Nazis Now Shout the Marxist Slogan

IF YOU came on the following quotation without warning, and had no means of identifying its source, to what newspaper would you be likely to attribute it? "This war is a war of the mastery of money against labor and, with it, against those who perform labor—the working men and women. Therefore the working men and women must draw together. From now on, the order of the day for all awakening people who make work the central point of their life must be: 'Workers of the world, unite for the smashing of capitalism! Thou young, upward-searching people of the earth, join for the destruction of the old dragon that guards the treasures of the world and deprives thee of the world's riches!' The young revolutionary people must come together in this struggle in order to drive the old, calcified world of moneybags from the field." Who said it? *Izvestia? Pravda?* No; Dr. Robert Ley, head of the nazi labor front, said it, and it was published in *Der Angriff*, organ of the nazi party in Berlin! The only changes made in order to disguise the quotation were the omission of the adjective "English" from before the noun "capitalism" and the noun "dragon." Many jibes have been flung at Dr. Ley for a futile effort to fool the workers of England and France. As a weapon in the propaganda war in Allied nations this nazi echo of the *Communist Manifesto* is not likely to prove dangerous. But as an indication of what is happening inside Germany, it is not to be treated lightly. At the outbreak of the war it was widely prophesied that the army would rapidly take over real control in Germany, reducing to impotence the wild men of National Socialism. We are not sure that some such prophecy did not appear in these pages. But the precise opposite seems to have happened. The army has become more and more a political cipher, while every speech shows Hitler heading more rapidly to the extreme left with his party after him, shouting a nazified version of Marxist slogans. The relation of this development to the question as to what Germany will be after the war is close. No wonder that propertied persons, outside Germany as well as in, on reading such outbursts as that by Dr. Ley are anxious to get the war liquidated as soon as possible.

Protestant Bodies Register Conscientious Objectors

IT HAS BEEN VOTED by the national council of the Protestant Episcopal Church, in session at New York, to set up a plan by which members of that communion who are conscientiously opposed to participation in war may be formally registered. The Methodists and Congregationalists have already made similar arrangements, and it is reported that the Disciples of Christ have set aside Sunday, April 21, as a day for the enrollment of conscientious objectors. It is understood that in none of these cases is it proposed to carry on any campaign to encourage such enrollment. This is not a pacifist drive, but an opportunity for those whose consciences would impel them to refuse war service in time of war to go on record to that effect in time of peace. The reason Quaker scruples are generally respected is that the sincerity of their profession is undoubted. It is inevitable—at least in the minds of those who are always ready to suspect the sincerity of pacifists on the slightest excuse—that some suspicion must attach to C.O.'s who have not put themselves on record before the shooting begins. The purpose of this enrollment is to give them an opportunity to register their objections when no emergency exists. The world is full of war, but the majority of Americans do not believe that our participation in any war in the near future is probable, and few believe that it is inevitable. If the times cannot be considered wholly peaceful, they are as peaceful on this continent as any we are likely to see for a long time. Ten years ago would perhaps have been a better time for this enrollment, but that is a time no longer available. The present is the best time there is. Let the convinced pacifists enroll, not unadvisedly or lightly, but reverently, discreetly, advisedly, soberly and in the fear of God.

New York Police Not Strong For 'Christian Front'

EYE-WITNESS reports of the activities of the New York police last summer, when the "Christian Front" carried the war into Brooklyn for the circulation of Coughlin's *Social Justice* by strong-arm methods and for a logically concomitant campaign to insult and intimidate the Jews, gave ground for a strong suspicion that the force was pretty well permeated with Christian-Fronters. An investigation by Police Commissioner Valentine shows that this condition, insofar as it existed, has been largely rectified. It was found that, out of 407 New York policemen who admitted having been members of that organization, only twenty-seven retained their membership. A few others refused to answer the question or answered under protest. Mayor La Guardia describes the tactics of the Fronters last year: "Their gatherings could no longer be termed meetings, but degenerated into demonstrations. Speakers invariably indulged in inciting racial hatreds, condemning in abusive and very often obscene language high officials of the United States government,

state and city." Even that is only part of the truth. On many occasions the police undoubtedly aided and abetted violent and lawless procedure and invasions of the civil rights of the objects of the Fronters' attack. It is both charitable and reasonable to suppose that most of the policemen who joined the organization were misled as to its character and purposes. There are thousands of good Catholics on the force to whom the name of the Front and its representation of itself as a band of loyal Americans fighting a last-ditch action against militant atheism and communism would make a strong appeal. The fact that its most conspicuous spokesman and advocate was a priest tended to disarm their criticism. The course of events, and especially the discovery of the seventeen Fronters in a fascist plot to seize the government, opened their eyes to the realities of the situation. The rank and file of American Catholics, in the police force or out of it, have no more sympathy with these purveyors of hatred and perpetrators of violence than have Protestants or non-churchmen, though the fortuitous circumstance that a priest has assumed Front leadership has given Catholics a numerical preponderance in its membership.

Federal Report on Large Insurance Companies

TWENTY-SIX of the largest insurance companies in the country have total assets in excess of twenty-four billion dollars. That is a lot of capital to be under the control of a small group of officers and directors. During the depression years from 1929 to 1938 these assets increased 63 per cent. The holders of the 98,000,000 policies may comfort themselves with the assurance that the companies are sound. The question is whether they are not too sound—that is to say, whether they have not built up their huge reserves by charging more than necessary for insurance, and whether it is a wholesome condition for a few companies to hold, to such an extent, a first mortgage on the country's business. These figures and others are contained in a report prepared by the Securities and Exchange Commission for the Temporary National Economic Committee and presented to the congressional committee on monopolies. Other facts included in the report have to do with the comparative rates charged by different companies for similar policies of standard type. These vary from $18.71 to $21.49 per thousand at age 25. The difference multiplied by the number of years to maturity would be considerable. A curious fact is that the companies apparently underestimated the longevity of persons to whom they issued annuity policies and overestimated that of persons who bought insurance, for taking them all together they lost $65,000,000 on annuities during the decade and made a net gain of three and one-half billions on regular life insurance policies. They made a lot of money also by lending policy-holders' money back to them at an average of 5.79 per cent interest, while they got only 3.47 per cent on their bond holdings and practically nothing on their cash reserves. Net gains of more than $750,000,000 are credited to "lapses, surrenders and changes of policies." Two companies got two-thirds of this profit, and most of it from lapses of industrial policies—"poor man's insurance." The data need careful interpretation before any conclusions are drawn. Such complete data were never before available to the public. There is no ground to suspect any "scandals," but the piling up of assets at the rate of a billion dollars a year through the depression years is something to think about.

British Labor Outlines Terms for Peace

FOR the first time a responsible political party in one of the warring nations has outlined the terms upon which peace should be made. That is important. The party is the British Labor party, and its peace terms are formulated in a statement by its national executive. Labor, says the statement, stands solidly behind the Chamberlain government in its prosecution of the war. The war must go on until it is won. And no peace can be made with Hitler or with any Germany under nazi government. (This rules out the idea, nurtured in certain British quarters, of a palace revolution in Berlin to be followed by peace with Göring.) But when the nazis are gone, then peace can be made on a basis of cooperation with "a Germany governed by a political system whose aims and needs run parallel with ours." Labor stands for a post-war association of nations, based on the present alliance between the British commonwealth and France, and would give this association sufficient military and economic power to keep the world's peace and make possible general disarmament. It also favors extension of the mandate system over colonies, and "bold economic and financial planning on a world-wide scale." One of the puzzling features of the document is its recognition that the peace must "reconcile the French claim to security with the German claim to equality," and its acknowledgment that if it doesn't Britain "will have incurred a share of responsibility for the next war." There is food for much reflection, and some hope, in such a statement. Unfortunately, the Labor party has always found it much easier to draw up manifestoes than to carry them into effect. But manifestoes serve a useful purpose.

Newspaper Reading In Wartime

CHICAGOANS were given a much needed lesson the other day in the art of reading a newspaper during wartime. At the top of a dispatch from Leland Stowe, star correspondent in Finland, the foreign editor of the *Chicago Daily News* placed a note of warning which began: "Owing to the severe censorship operative in Finland, the *Daily News* correspondent obviously was unable to set forth the important news contained in the following dispatch with his customary clarity." The editor then went on to point out that Mr. Stowe was evidently trying to say that Russia had offered Finland, through neutral diplomats, including the American ambassador to Moscow, much more favorable terms for peace than had been included in the demands which brought on the war. These terms, it was intimated, had been rejected, but negotiations had not wholly broken down. All this, the editor indicated, was to be discovered by reading between the

lines of what the censor had permitted Mr. Stowe to write. The editor did not, however, attempt to interpret the true meaning of one cryptic statement which Mr. Stowe inserted immediately after emphasizing the growing interest of the Allies in the Finnish struggle: "It is difficult to imagine that the Helsingfors government would normally remain deaf to any new Russian peace proposals, so long as its liberty of decision stands unaltered, and always provided that Moscow should make an offer that would in no way jeopardize Finland's independence." As an example of the difficulty of translating censorship-imposed journalistic double-talk, what do our readers make out of that phrase, "so long as its liberty of decision stands unaltered"? The whole incident of Mr. Stowe's dispatch and of the editor's effort to make it intelligible to American readers, is revealing. It makes clear not only the enormous handicaps under which newspaper correspondents are working, but also the fact, so often pointed out in these columns, that this is a war nobody knows. The best informed see as through a glass darkly.

Shall We Embargo Japan?

CHINA has the unanimous sympathy and support of the American people in the Far Eastern war. Nothing could please the American public more than to see Japan's invading armies thrown back in defeat from the Chinese territory which they now occupy, to see her drug peddlers and panders sent scurrying for their lives, to see the puppet governments which she has set up on the Asiatic mainland crash in ruins, to see her generals and admirals forced to acknowledge defeat and the whole militaristic regime which has brought on this war made to pay the penalty for failure. There are very few Americans who do not have a deep desire to see Tokyo's militarists come a quick and paralyzing cropper in China.

But such a crashing defeat for the Japanese does not seem near. So far, Chinese attempts to take the offensive against the invaders have not proved successful. The war seems to be settling down to a siege, with the Japanese in possession of the richest parts of the country. Japan may not advance much farther, but it looks as though she might hold much of the booty she has already seized for months to come. It is natural, therefore, that a renewed demand should have arisen in this country for action by the United States to hasten Japan's speedy and complete defeat. This demand usually takes the form of support for the Pittman resolution, the Schwellenbach resolution, or one of the seven other resolutions before Congress which would impose a legal embargo on the shipment of war materials to Japan.

Despite pro-embargo pressure, however, it is evident that Congress is not going to be stampeded into action on this matter. The foreign relations committee of the Senate, before which the Pittman and Schwellenbach resolutions are pending, is reported to be about evenly divided on the question, and has been making haste slowly in its consideration. A demand from the White House or from the state department might produce an anti-Japanese embargo law in a hurry, but there are no signs as yet that any such demand will be forthcoming. It looks as though Congress would fix the national policy in this regard in an atmosphere of calm deliberation and unhurried thought. That is as it should be.

Should the United States government impose an official embargo on exports to Japan in an effort to insure Japan's defeat in China? As our readers know, The Christian Century has not been persuaded of the wisdom of such a policy. In opposing such an embargo we have probably gone counter to the views of a majority in the American churches. We have certainly laid ourselves open to indignant remonstrance from many of our readers, some of whom have not hesitated to assert that opposition to such an embargo is equivalent to supporting a free hand for the Japanese army in China. We still believe, however, that there are better ways of dealing with Japanese aggression than by a legal embargo.

That there may be no question as to the desire of this paper to see Japan's invasion of China brought to utter ruin, it should be remembered that when the war first broke out we called for the immediate application of the neutrality law. Had that law as it then stood been applied, Japan would have been cut off at once from all American munitions and could have obtained other American materials only by paying for them in cash—something which she conspicuously lacked. She could not, however, have taken exception to the application of the neutrality law, since it was an inclusive law, written to control American dealings with all belligerents in time of war. But there was objection in this country to enforcement of the neutrality law. Some of the very people who are now demanding an embargo then took the lead in appealing to the administration not to invoke the law, pleading that to do so would also cut China off from American munitions. We believed then, and still believe, that this was a specious plea, for nothing which China has been able to obtain from this country could have equalled in military value the exclusion of Japan from American aid at the outset of the war.

As the war has continued, this paper has favored a larger use of the powers which the President now has to reduce the economic resources of Japan. It would be possible for the executive, without any further action by Congress, to impose countervailing duties on Japanese imports into this country which would speedily cut Japan's foreign exchange to a pittance. Without foreign exchange she could not, in her present desperate financial condition, go on purchasing the goods which it is proposed to keep from her by resort to an embargo. Why there has been so little interest on the part of the professed friends of China in the imposition of countervailing duties, we do not know. Could it be because this method, though effective, would keep certain luxuries from the American market?

Finally, we have supported the state department in its development of the policy of "moral embargo." The moral embargo is a complete success, where applied, in cutting off supplies from invading nations, yet it involves none of the political dangers implicit in an official, legal embargo. It is no more than an unwritten understanding that American exporters will not take orders to supply aggressor nations with certain goods. Yet the moral em-

bargo has proved airtight. Not long ago the outcry against American responsibility for China's suffering emphasized the part that American planes and American bombs and American shrapnel were playing in killing Chinese. That charge is not heard any more; the moral embargo has ended such exports. Of the $86,000,000 worth of arms, ammunition and implements of war shipped from the United States during January, only airplane parts under an old contract to a total value of $1,651 went to Japan! If the moral embargo policy has done this in the case of munitions, it can do as much to control scrap iron, copper, cotton and airplane gasoline. It could be expanded to cover every important export item which is helping Japan to continue the war, and it should be.

While we have favored these policies as a means of slowing down Japan's invasion of China, there have been two other policies proposed which this paper has not favored. The first has been the legal embargo. Under its provisions, the government of the United States would officially and alone stigmatize Japan as an evildoer, and legally exclude her from access to American goods. Such a policy involves grave risks. Even those who support it admit that, under some circumstances, it would lead to war. They insist, however, that it would not do so in this case because Japan already has her hands too full in China. That is by no means sure. It is generally agreed that imposition of a legal embargo by the United States would be followed by reprisals on the part of Japan, probably directed against American interests all over east Asia. Would the American public take such reprisals lying down? How many Panay incidents would be allowed to pass without counter-reprisals? And from counter-reprisals, the next step is to war. We greatly fear that the opinion expressed in our correspondence department two weeks ago that the United States "can determine to accept such reprisals as a temporary necessity" rests on an unrealistic idea of the forbearance of the American people.

As we oppose incurring the risk inseparable from a legal embargo so long as the moral embargo is demonstrating its growing effectiveness, we likewise oppose all attempts to bring Japan to heel by resort to military threats. For this reason it is cause for rejoicing that Congress has again stricken from the naval appropriations funds for starting work on the fortification of Guam, and that the campaign to hang on to the Philippines and transform them into a great base in the western Pacific is not making much progress. A military solution of the Japanese problem would impose enormous tax burdens on the people of the United States. It would involve this nation inextricably in Asiatic power politics for generations to come. And it would soon make the very people it was designed to help—the Chinese—fearful of American designs. For such a military solution as many officers of our fighting forces and some Japophobe citizens seem to favor would leave the United States in the position of an umpire, responsible for future peace and order in Asia. The very attempt to make Asia conform to American wishes would be enough to unite the now warring nations of Asia in hatred of American power.

Early this month six church leaders whose advice cannot be taken lightly addressed an appeal to Protestant ministers to preach in favor of the application of a legal embargo to Japan. "The issue has now become so clearly drawn," they said, "that the American people and, above all, Christians of America can no longer escape making a decision one way or the other." We sympathize with the concern expressed by Dr. Fosdick, Dr. Buttrick, Dr. Mott, Dr. Speer, Bishop Oldham and Canon Stokes. But we believe that it is quite possible, by extension and continued application of the state department's moral embargo, to attain all the ends which these church leaders seek without running any considerable danger of being dragged into war, such as the legal embargo would involve. (In this connection, we trust that careful attention will be paid the prophecy of Sir Frederick Whyte, director of the American division of the British ministry of information, that if the United States is drawn into the Second World War it will be by way of the Far East.)

Even for those who are most anxious to see the last Japanese soldier off Chinese soil, the situation in the Far East is anything but discouraging. Tucked away within the bombastic summons to surrender which the Japanese army in south China served on Chiang Kai-shek on February 15 was the admission that Japan would not try to advance beyond her present lines, but would be content henceforth to "await" a Chinese offensive. The most recent peace offer from Tokyo is said to have proposed that the war be stopped with the two armies remaining in control of the territory which they now occupy—something very different from the annihilation of Chiang Kai-shek's government which the Japanese staff has hitherto proclaimed as Japan's "sacred purpose." All this suggests that Japan fears she is nearing the end of her rope. China has but to hold steady, maintain her internal unity, and ultimately she will free herself.

It will prove infinitely better in the long run for China, for Japan, for all Asia and for the world if the struggle in the Far East works out that way. Every attempt to solve the Chinese problem by the application of Western force—and that has been going on now for more than a hundred years—has only succeeded in making the problem worse. If China can solve her own problem, the outlook for Asia's future will be immensely brightened. The United States wants to help China gain genuine freedom. By extension of the moral embargo policy, by application of countervailing duties, we have the means available to render effective help, and at no danger of becoming involved in conflict.

Japan has been led by her generals and admirals into a morass from which she cannot extricate herself without terrible loss and suffering. She has inflicted ghastly wounds on China, but she will herself be stricken even more grievously before this venture in ruthlessness is over. Saddest of all is the fact that the leaders who have misled her into this approaching tragedy have done so believing they were following a pattern which we of the West had laid down. A day of retribution lies before Japan, and black hours of humiliation. When those hours befall she will need friends. But she can never be made to believe in the reality of American friendship, or our desire to play the part of a disinterested good neighbor, if she finds us then standing above her prostrate need, a gloating victor. To help China now, to help Japan in that bitter tomorrow, we must find a way of acting to bring the war to a

close without ourselves becoming one of the warriors. That way, we believe, lies in following the policy which we have here outlined. No legal embargo is needed.

Call Mr. Taylor Home

INTERESTING CONFIRMATION of The Christian Century's estimate of Myron C. Taylor's prospective status at the papal court came just as last week's issue was going on the press. It came from Vatican City, where, if anywhere, the exact facts ought to be available.

The Christian Century has been arguing that, in spite of the irregularity of his appointment, Mr. Taylor will become de facto a fully fledged ambassador to the Vatican; that his mission is no more "temporary" or "personal" than that of any other ambassador; that his appointment constitutes the establishment of diplomatic relations with the head of the Roman Catholic Church, contrary to the will of a vast majority of the American people, in violation of the American principles of keeping the state separate from the church and giving equal treatment to all churches, and without warrant in law, and that it is so received by the Vatican.

A dispatch from Vatican City by the correspondent of the *New York Times,* Herbert L. Matthews, under date of February 13, has been widely printed in the daily press. It contains so much interesting and relevant information that its important paragraphs must be quoted in full:

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VATICAN CITY, Feb. 13.—Myron Taylor, whatever his official title may be, will be considered just as much an "ambassador" to the Holy See as the representatives of the other nations, the writer was told today by a Vatican jurist, who has just completed a study of the diplomatic precedence and procedure involved. A similar conclusion has apparently been reached in Vatican circles generally.

Taylor, it is argued, will have to present credentials without which it is not possible to accredit any kind of diplomatic agent, even an extraordinary and personal one. According to international law, all diplomatic agents are named by the sovereign (in this case the head of the state, President Roosevelt) and therefore they have a public character.

Hence, the fact that Taylor has been named personally by Roosevelt, does not distinguish him from other diplomatic agents who, in representing their states, also represent their sovereigns personally. Since Roosevelt cannot as a simple American citizen send a representative to a foreign sovereign, he can only send Taylor here through his position as President of the United States.

Diplomatic agents, it was pointed out, are sent not by governments but by sovereigns or heads of state, and the change of government does not necessitate a renewal of the credentials. Only a radical change of regime, it was said, can bring that about, which means that, from the legal viewpoint, Taylor could remain accredited to the Holy See even after Roosevelt ceased to be president.

Moreover, even if Roosevelt be considered as head of the government, rather than head of the state, it would not change the official and public character of the diplomatic agent, it was said. . . .

There follows a brief discussion of conceivable, though unusual, variations in the form of credentials or the method of their transmission, or special limitations of the ambassadorial powers, and in conclusion a paragraph which, though in the original dispatch, was not generally printed in the press:

In any case, it is felt that Taylor's juridical status will not differ from that of other envoys, whatever political interpretation is placed on his mission in the United States.

Vatican experts are not to be taken in, as many American Protestants have been, by specious distinctions between a "private" envoy sent by the head of a government and a public diplomatic agent, or between an emissary "with the rank of ambassador" and one who *is* an ambassador. The Vatican has been angling for the establishment of diplomatic relations with the United States too long and too eagerly to fail to recognize it when it comes, even when it comes in devious and irregular ways and to the accompaniment of assurances, for home consumption in the United States, that it is not that at all!

In this decision to give the President's envoy full diplomatic rank and to regard his appointment as the initiation of a continuing embassy, the Vatican is, we think, quite within its rights. Naturally it is not its business to go behind the returns and inquire whether an envoy whose credentials entitle him to diplomatic status under international law is entitled to hold those credentials under the laws of the country from which he comes. But that is a consideration which Americans cannot ignore.

The federal Constitution (Article II, Section 2) provides that the President "shall nominate, and by and with the advice and consent of the Senate, shall appoint ambassadors, other public ministers and consuls, judges of the Supreme Court," etc. The President has no authority under the Constitution or the law to appoint any ambassador or to confer ambassadorial rank upon any person without "the advice and consent of the Senate." To attempt to do so is a plain usurpation of power, which is no less culpable when devious means are employed with a view to gaining the end without meeting the constitutional requirement. To send an unauthorized diplomatic agent who is to be considered a "personal representative" by American citizens and an "envoy with full diplomatic rank" by the court to which he is accredited is a species of political legerdemain that ought to be resented by both. It gives a phoney ambassador to a court that wants a real one, and it maneuvers the United States into a diplomatic relationship that its people do not want and that the President himself has admitted the Senate would not authorize.

As to the first of these considerations, it may be said that it is useless to waste sympathy on the Vatican for having foisted upon it an unauthorized ambassador, since it shows signs of acute gratification at the appointment of even that kind. And that, so far as it goes, is quite true. The Vatican has a well deserved reputation for diplomatic competence, and it can doubtless take care of itself in this matter. In fact, that is just what it is doing, as Mr. Matthews' dispatch from Rome proves.

While it is under no obligation to question the validity of Mr. Taylor's credentials, and can content itself by basing its treatment of this "first ambassador" (the pope's phrase) upon the principles of international law, it would be gratuitous to suppose that the Constitution of the United States is a document unknown in the papal chancellery. The Vatican doubtless understands

well enough that the envoy whom it is preparing to welcome is not legally commissioned and that the "provisional embassy" (again the pope's phrase) which he is advertised as coming to establish is no embassy at all according to American law. But in its eagerness to exhibit to the world a rapprochement between the American government and the Holy See, it can afford to overlook these irregularities for the present and it has its own methods, chiefly by the use of its characteristic pomps and pageantries, of making a fictitious embassy look like a real one.

Nevertheless, we consider it an affront to the Vatican to invite its cooperation in that solemn pretense, however willingly the invitation may be accepted.

If it be objected that there can be no real ground for objection to an ambassadorship that is not real, the answer is twofold: first, that there is valid objection to an arrangement which invites the exploitation and publicizing of a diplomatic relationship between state and church, even if that relationship has not been legally established; and second, that the whole project is shot through with such confusion and misunderstanding as to vitiate it beyond redemption and to forbid the hope that any good results will come from it.

This is not primarily a religious issue. It is fundamentally a political issue—that is to say, a matter of public policy. It has to do with the maintenance of the American principle of the separation of church and state and of maintaining on the part of the government identical attitudes toward all churches. That principle vanishes the moment the government, or the President, singles out one church to be the object of diplomatic relations, whether regular or irregular, and the recipient of an ambassadorial envoy, whether permanent or temporary.

Least of all is this in any sense an anti-Catholic campaign. While Protestants may reasonably feel that they have special responsibilities in this matter because they were chiefly instrumental in establishing the American principle of the separation of church and state and must stand as a unit against any encroachments upon it, it is to be remembered that Roman Catholics also, in the early days of this republic and in the days of their weakness in this country, were ardent advocates of that principle in the United States. On no other terms could they have been freed from the legal disabilities under which they had labored in the colonies and under which Protestants labored then—and labor now—in Catholic countries. To that principle Catholics owe the greatness to which they have grown in this country. If what they want is liberty, not special privilege, they ought to stand shoulder to shoulder with Protestants and Jews in its defense.

There is only one way out of the confusions and illegalities of this pseudo-ambassadorial appointment: Let the President call Mr. Taylor home. If that would be too embarrassing, let him cancel whatever credentials have been delivered through the state department and give him a letter of introduction which shall in substance say: The bearer is my friend, Mr. Myron Taylor, an eminent and respected private American citizen. Any courtesies extended to him and especially any information that may be conveyed through him regarding plans for peace will be appreciated by the undersigned.

That does not sound very diplomatic. It isn't. It is not even shirt-sleeve diplomacy. It is no diplomacy at all. But it describes the only kind of emissary which without action by the Senate the President of the United States can send to the pope.

Saying No

EDITOR THE CHRISTIAN CENTURY:

SIR: Among the four hundred thousand hymns in the English language there is one which includes sound advice, though I should hesitate to put it among the great hymns. It contains, reiterated several times, the injunction: "Have courage, my boy, to say No." It is not easy to discover why a company of worshipers should either exhort themselves or each other in this wise. But the counsel itself is eminently sensible. Some of us might have made more of our powers if we had known when and how to say No.

There is indeed a saying, true in large measure, that men are right in what they affirm and wrong in what they deny. From that premise it is customary to argue that we ought to confine ourselves to positive declarations of our faith and principles. We ought to confine ourselves to *Yea,* and let the *Nay* be inferred. You will agree, I know, that the positive must be in bigger type than the negative; it is of first importance that a man should say what he *does* believe and not rehearse a list of the things which he denies. And in the ordering of our lives we ought to lay emphasis upon the things that we seek to do and not upon those which we propose to leave undone.

There was a time when it was customary for abstainers from alcohol to wear a small white ribbon. A Frenchman on learning what this meant remarked, "If I wore a ribbon for every vice which I do not practice, you could not see my coat." Very true, but have I done my duty in the presence of a social evil if I do not somehow say No to it, and say it definitely?

It is very difficult to escape the fate of the easygoing on the one hand and the censorious on the other. But the true policy ought to follow from the character of the drama in which we are called to take our part. Are all the choices that come to us matters of taste? If so, then it is foolish for me to waste time in saying that others are wrong because they do not agree with me. Is it a matter of indifference? Or is the choice that is set before a man and the race of humanity a matter of life and death? If for reasons which convince me that it is a tragic choice I have accepted this cardinal doctrine, then I am not free from guilt if through laziness or desire for an easy life I refuse to say No.

It is very easy to find excellent reasons for being silent, but on the last probing of conscience are we quite sure that we are content to disregard the call to protest against some evil simply because we are afraid of doing more harm than good or of being censorious? May it not be that, like others, we take the easy way? It comes to this: "No negative without a positive; and at the same time, no constructive policy without its accompanying No."

Ever yours seriously,

QUINTUS QUIZ.

Lincoln's Philosophy of History

By William E. Brooks

SEVENTY-FIVE YEARS AGO on a March day, when the sun came out after a morning of rain, Abraham Lincoln took the oath of office as President of the United States for the second time and, in a clear voice trembling with emotion, delivered the address which is known to history as the Second Inaugural. Students of his writings agree that in it his intellectual power and moral purpose reached their high-water mark. It is by no means as long as the First Inaugural, nor is it nearly as well known as the Gettysburg Address. Most of us remember the last paragraph: "With malice toward none, with charity to all, with firmness in the right as God gives us to see the right, let us finish the work we are in, to bind up the nation's wounds, to care for him who shall have borne the battle and for his widow and his orphan, to do all which may achieve a just and lasting peace among ourselves and with all nations."

We remember that now, the lofty aspiration, the words like organ music, however much we forgot it in the mad days after he died, forgot all the charity he enjoined, the binding up of the wounds he required, as in blind anger we made new ones which were long in healing. But the paragraph before the close we do not remember as well. And yet it gives a clue to Lincoln's thinking which is most important, a clue to his philosophy of history which we have disregarded to our loss. Perhaps it is because we do not care to accept its implications that we have given it little heed. For its implications are not easy for an age which called itself liberal when it had merely shut its eyes to facts.

Background of the Speech

It might be well to remember the circumstances under which it was spoken. The war was by no means over. Lee was still entrenched behind his strong lines at Petersburg, where he had been since the previous summer, while Grant rained his hammer blows upon him seemingly to little avail. Five Forks had not yet been won. There might be another summer of battle and wounds and death. Lincoln had begun to hope, but that was all. "The progress of our arms," he told his hearers, "upon which all else chiefly depends, is as well known to the public as to myself, and it is, I trust, reasonably satisfactory and encouraging to all. With high hope for the future, no prediction in regard to it is ventured." That was as far as he was willing to go in saying the thing the nation had waited for so long; that as far as his honest thinking would permit.

Then he went on to say a few words about the conditions which had faced him four years before when he had spoken first in that place, about the war he had hoped to avert, and the effort which had failed. Then came the significant thing of the address, one of that "series of wise, sound conclusions, slowly reached, oddly worked out, on great questions," as Lord Charnwood quotes from one of Lincoln's contemporaries.

It begins: "The Almighty has his own purposes. 'Woe unto the world because of offenses, for it must needs be that offenses come, but woe to the man by whom the offense cometh.' If we shall suppose that American slavery is one of these offenses, which in the providence of God must needs come, but which, having continued through his appointed time, he now wills to remove, and that he gives to both north and south this terrible war as a woe due to those by whom the offense came, shall we discern there any departure from those divine attributes which the believers in a living God always ascribe to him? Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet if God wills that it continue until all the wealth piled by the bondsman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn by the sword, as was said three thousand years ago, so still it must be said, that 'the judgments of the Lord are true and righteous altogether!' "

After Long Searching

Slowly and oddly he had worked that out, with that great brain of his groping here and there and everywhere for a way, for an understanding. That was the way he worked. The thought that lay behind the Emancipation Proclamation was a dozen years in shaping. Others thought they knew exactly what to do about slavery long before he did, but he was searching, pondering, groping until finally he was sure. He could not lay it aside until he was sure. His young secretaries in the White House, toiling late at night over the mountains of mail, tell of hearing him walking up and down, long into the morning, in the room overhead, groping for a solution of the problem immediately before him.

In such fashion had he come to this conclusion as to the meaning of the war, come to it humbly as well as slowly: "For the Almighty has his own purposes." It was not for him to declare that he wholly understood them. But in the acknowledgment of them he had come a long way from those brash years when, a young lawyer in Springfield, they had called him an atheist. He had climbed heights which some among them who thought they knew him could never climb, because their feet were not made for climbing heights where the air was pure and clear and where the view was far. There he had seen things, and out of the sight had come the idea which is implicit in that glowing phrase of the Gettysburg address, "This nation *under God,*" an idea he was to enunciate in fuller fashion that inaugural day.

After Bull Run

He had given a hint of the philosophy that was taking shape in his mind in his proclamation of the National Fast Day the summer after Bull Run: "Whereas it is fit and becoming in all people, at all times, to acknowledge

and revere the supreme government of God; to bow in humble submission to his chastisements; to confess and deplore their sins and transgressions, in the full conviction that the fear of the Lord is the beginning of wisdom; and to pray with all fervency and contrition for the pardon of their past offenses, and for a blessing upon their present and prospective action:

"And whereas when our own beloved country, once, by the blessing of God, united, prosperous and happy, is now afflicted with factions and civil war, it is particularly fit for us to recognize the hand of God in this terrible visitation, and in sorrowful remembrance of our own faults and crimes as a nation and as individuals, to humble ourselves before him and to pray for his mercy."

And in "A Meditation on the Divine Will" written in September 1862, not for the eyes of men but apparently to help define his own thinking and found later among his papers, he had declared: "The will of God prevails. In great contests each party claims to act in accordance with the will of God. Both may be, and one must be, wrong. God cannot be for and against the same thing at the same time. In the present civil war it is quite possible that God's purpose is something different from the purpose of either party; and yet the human instrumentalities, working just as they do, are of the best adaptation to effect his purpose. I am almost ready to say that this is true; that God wills this contest, and wills that it shall not end yet. By his mere great power on the minds of the now contestants, he could have either saved or destroyed the Union without a human contest. Yet the contest began. And having begun, he could give the final victory to either side any day. Yet the contest proceeds."

The Letter to Hodges

The idea is growing clearer in the letter written to A. G. Hodges, April 4, 1864: "I claim not to have controlled events, but confess plainly that events have controlled me. Now at the end of three years' struggle the nation's condition is not what either party, or any man, devised or expected. God alone can claim it. Whither it is tending seems plain. If God now wills the removal of a great wrong, and wills also that we of the north as well as you of the south, shall pay fairly for our complicity in that wrong, impartial history will find therein new cause to attest and revere the justice and goodness of God."

Then on March 4, when he stood before the whole country, he laid down the proposition as it had come to shape itself finally in his mind. Both north and south had offended for both had shared the rewards of the bondsman's labor, so both must share the woe due to those by whom the offense came. Well did he know that men would not like to hear such things, men who, like ourselves, wanted always to lay the blame on their opponents. "We have all sinned and come short" is never a comfortable word. So he wrote to Thurlow Weed a fortnight later: "I expect [the Second Inaugural] to wear as well as—perhaps better than—anything I have produced; but I believe it is not immediately popular. Men are not flattered by being shown that there has been a difference of purpose between the Almighty and them. To deny it, however, in this case, is to deny there is a God governing the world. It is a truth which I thought needed to be told, and as whatever of humiliation there is in it falls most directly on myself, I thought others might afford for me to tell it." Whether they liked to hear it or not they must hear it, for it was true as he saw it.

An Echo of Isaiah

He had not studied the Hebrew prophets in vain. That very day he had taken the oath of office with his hand resting on the Bible open to the fifth chapter of Isaiah: "Woe unto them that call evil good and good evil; that put darkness for light and light for darkness; that put bitter for sweet and sweet for bitter! . . . Therefore is the anger of God kindled against his people, and he hath stretched forth his hand against them and hath smitten them: and the hills did tremble, and their carcases were torn in the midst of the streets. For all this his anger is not turned away, but his hand is stretched out still."

Yet it was not of the God of vengeful wrath he was thinking, for it was the words of Jesus that he quoted, and there is no God of vengeful wrath in the thinking of Jesus: "Woe unto the world because of offenses, for it must needs be that offenses come, but woe to that man by whom the offense cometh." It was not wrath, mad anger, of which he was thinking, but justice, the justice that demanded requital, "until all the wealth piled by the bondsman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn by the lash shall be paid with another drawn by the sword." That was the law of life as he had come to see it. Those sad brooding eyes of Lincoln's had seen deep beneath the things that statesmen like to see, beneath the things that our easygoing liberalism has made us accept as true, to the stern fact that lies basic, that in a world where a just God rules, nations as well as men must answer for what they do.

What does that mean for today, seventy-five years after? Does Abraham Lincoln's theory of history not explain something which is happening today not only in Europe but in America? For a century or more Europe has grown rich on the spoils of what we liked to think of as "the backward continents." Black men and brown have toiled in jungles and in mines, and sometimes they have died in the toiling, that a golden stream might run with steady tide to London and to Paris and to Berlin, to Antwerp and The Hague, yes, and to New York. We deluded ourselves with pleasant sophistries about bearing the white man's burden, while all the while it was on backs of another color that the real burden rested. When one studies the speeches—and the sermons!—of slavery days in America we find the same delusions of philanthropy. Was not the black man better as a slave than naked and a heathen in the jungle?

A Voice for Today

Nor are we free from the same thinking and its results in America today, as those of us who live near urban and rural slums know full well. The evils that Abraham Lincoln was thinking of that day have merely taken another form and wrought their old misery. Was, there-

fore, the depression, with its burden of unemployment, its increase in taxes, its mounting federal debt, or is the new World War with its enormous costs and its threat of bankruptcy, just another evidence of the working of Lincoln's law "until all the wealth piled by the bondsman's unrequited toil shall be sunk, and until every drop of blood drawn by the lash shall be paid for by another drawn by the sword"? Britain hurling $25,000,000 every day into the fires of war; France, Germany, even the neutrals, Holland with its spice islands, Belgium with its Congo, all spending the wealth piled in the same mad cause; America with its unemployment costs and its mounting debt—what does it mean? Is it the thing he saw three-quarters of a century ago? We are quick to see the working of the law with other peoples—say with Russia! But with ourselves? But does God's justice stop at boundary lines? Abraham Lincoln thought it did not, not even at that formidable barrier that looms so large in our thinking, the Mason and Dixon line. The north too had sinned, and had to pay the price of its wrongdoing.

We cannot answer the question any more finally than Lincoln could, "for the Almighty has his own purposes." But we can keep it in mind as we think of what must be done when the battles are ended and we start to build anew for tomorrow. For the God of justice, as Lincoln came to see, still rules. And will not be trifled with!

The Temptations of Jesus

By Winifred Kirkland

WE APPROACH the temptations of Jesus too superficially, as if we thought we understood them. We may best begin to apprehend the mystery of that portentous but solitary scene in the desert if we first lay to mind some illuminating aspects and ask ourselves some enlightening questions. First, the temptations of Jesus are the temptations of a good man; the suggestions that come to him as he faces the career now suddenly stretching before his imagination from the sunny Jordan to the blackness of Golgotha could have no appeal whatever for any soul tainted with evil. Jesus' temptations are those of a good man, that is, of anyone who craves to be a benefactor to his brother man for the sake of our common Father, God. Jesus' choice therefore lay not between good and bad, but between good and not so good.

The second fact to be kept in mind is that the temptations of Jesus were recurrent. Luke states specifically that the devil departed from him "for a season." It is Luke also who recalls one of the most human and poignant of all Jesus' sayings. Addressing that heavy-hearted inner circle at the Last Supper, their Master says, "You are the friends who have remained steadfast at my side, witnessing my hours of temptation." In addition to Luke's testimony, John describes a moment of tragic testing when the people were suddenly determined to make the new prophet their king.

Tested by Desire

It becomes clear to us, if we reread with fresh and open minds, that what Jesus faced in his desert ordeal was in no way different from what he faced in the Garden of Gethsemane, namely, the possible frustration of his passionate purpose. It was the natural human way of doing good that Jesus rejected in the wilderness. It was God's way of doing good that both in the wasteland and in the olive orchard Jesus accepted for himself, but on each of these occasions as well as in all the recurrent crises intervening, acquiescence was won only by an agony of renunciation. Now a man can be tempted intensely only by what he desires intensely; therefore it becomes plain to our faltering courage that Jesus must have wished as hotly for the course of action he refused as any of us would-be-benefactors who are less clear-headed before the possibilities offered to us may wish for that which we renounce.

But as we try to draw near to that solitary struggle in the desert places we shall find one question mysteriously revealing, and mysteriously rewarding: Who first told the story of Jesus' temptations in the wilderness? What motives drove the Master to lay bare to the curious gaze of the long centuries so secret an ordeal? What impulse made him expose the hidden trials of his soul to the betrayer-to-be, Judas, and to the denier-to-be, Peter?

The Background of Character

The very first demand we should make of ourselves in all our study of the temptations is the obvious requirement always to be fulfilled in regard to any great event in any great life, that is, what had preceded this event in all the years that led to it, and also, what was the immediate cause in the days or weeks just preceding? The temptations of Jesus are no segregated occurrence; they stand in an inexorable sequence to all that had happened in the thirty years, as also in the forty days that had gone before. In regard to what followed after, the temptations represent Jesus' first clear realization of what his ministry demanded of him, and of the methods that must be unflinchingly followed if the purpose of his life was to be accomplished.

If we look at them we shall find the thirty unrecorded years of Jesus' life packed with pregnant facts. Jesus was a Jew. Of all the nations of earth, the Jews have been least self-conscious in their attitude toward God. To say that the Hebrews are God's chosen people is only another way of saying that they are a people who have made God their chosen interest out of all possible national concerns. As a Jew then, Jesus of Nazareth had all his days been inured to the presence of God. As a Jew Jesus had availed himself of all the age-old practices his nation had acquired

as methods of nearness to the Unseen. Jesus is the personal product of incessant prayer and ritual, feast and fast, and of an incessant ethical code, the highest that humanity had so far attained. What would the temptations in the wilderness mean for a man with such a background, both immemorial and immediate?

Furthermore, Jesus, as a Jew, belonged to a down-trodden race which possessed a secret inestimable treasure of unabashed spiritual vision. The noblest of the Jews, their martyred prophets, had always yearned to share this peculiar treasure with all their groping fellow men. This fervent longing materialized into the dream of a world-deliverer, some day, somewhere, to be born into a Jewish home. From his first breath Jesus had been nursed on this dream. Before the dream could be achieved, however, the Hebrew people must themselves be mysteriously prepared and purified in order to become fit to reclaim the sad and sinning world of men all about them. From his earliest boyhood Jesus must have been watching for the first call to this national redemption. In every hour of his Nazareth sojourn Jesus had been stepping to the music of expectancy. The deepest conviction of all his young manhood was that God would surely soon be sending a Deliverer to earth. The temptations are preceded by thirty years of hope.

Vision at Jordan

At last a blazing rumor penetrates the Nazareth hills. The herald of the Deliverer has appeared. Down below there, far off at a ford of the sacred river, this herald, a tall unkempt solitary of the desert, is standing, shouting repentance, and baptizing that all may be purified for the long-destined undertaking. Coming down with his friends to the Jordan, Jesus is baptized with the rest, just before the great Baptizer is cut short midway of his message. The young carpenter from Nazareth had entered the water in a strange still ecstasy of prayer, the garnered conviction of communion won by the Hebrew's lifelong ceaseless habit of praise and petition to a down-bending Jehovah. Jesus' prayer at baptism was perhaps the pinnacle prayer of all his long-built hopes. He rose from the water blind and rapt. From the burning sky high above his head he heard a voice speak as if at his very ear, "Thou art the Expected One, the chosen Deliverer, my Son who shall reclaim for me my suffering world!"

Thus later on Jesus described to others the event that immediately preceded the temptations, that profound communal experience which was to result in a profound personal responsibility.

In the flash of one earth moment the carpenter had heard himself called to be a Christ! But since Jesus was in all points tempted like as we are, at first the hardest person to convince would have been himself. Swift as a blown seed set on fire, Jesus went striding toward the desert, there to realize the summons of God, alone. He has left no record of what happened during the first days and weeks in that wasteland. It is only his culminating decisions that Jesus has shared forever with all his followers, in order that we may be able to look to his leadership when we, too, face a summons.

When we, each one, shall from time to time find ourselves standing hesitant and self-doubtful before some high responsibility of service open before us, in those questionings and suggestions that will thrust themselves upon our consciousness—in that hour we shall not be hearing the voice of some fantastic external demon; rather we shall be shaken by the seeming-kindly promptings of our own souls. It cannot be too much emphasized that the temptations of Jesus and of all who try to follow him are not invitations to evil but rather to lesser good. It is pitifully plain that nowhere can any of us obey the Christ example without becoming profoundly involved in the sufferings of our fellow men. Therefore we are all impelled to plunge with them toward any promise of amelioration for us all, for today any desire for mere individual soul satisfaction has become grotesque. With all its sins, the present world has forever ceased to be selfish. In spite of all the blackness and cruelty, the air of today is athrob with panaceas to improve the lot of all men.

The Searing 'If'

But how? Just how shall we obey the call to serve the blind, blundering, suffering human beings all around us? Precisely how shall we become dictators of the divine for others? There in the desert Jesus first probed, then accepted, the conditions of his Christhood, and of our imitation. Out from the soul-growth of all his previous life Jesus salvaged the words to sustain him, and us, the inescapable slogans for directing all who face the stark course of kindness stretching inexorably before our desire. There, all alone in the wasteland, Jesus made those decisions in which, like all of us, he was to be again and again assailed by self-doubt, but from which, all the way from Capernaum to Calvary, he was never to swerve.

The first of the three temptations that Luke narrates is perhaps the easiest for the mind of the average human being to understand. In this moment Jesus is brought before our eyes spent with actual physical hunger, exhausted and nerve-racked to the bone by the terrible let-down that follows spiritual exaltation. He has heard an unearthly summons to duty. Like every human being ever called to high destiny Jesus questions and examines, when the rapt conviction has faded, the actual significance for his relentless brain. The words tear at his mind: "If thou be the Son—*if, if!* Suppose you are not the Son of God. Suppose it is all a blinding, self-invented blunder. Put your mysterious selection to the test. Prove, prove! If you indeed possess divine power, command that these stones be turned into bread."

What Is to Sustain Humanity?

Out of the depths of his being, for all his lifetime dedicated to God, Jesus achieves his reply. For himself, for all those he would serve, for all those who would serve with him, Jesus chooses forever not the cheap evanescent method of physical benefit, but rather the inexorable growth pains of spiritual adventure. Humanity shall expect its sustenance not from the bread given to the body, nor from any satisfactions afforded skin or bone. Humanity shall expect its life to be supported by the revelation to it of its God.

In the second vast possibility offered and rejected, the Leader, on the threshold of his ministry, perceives the

course of all the other human leaders of the human race. They have all followed the way of power, the perilous path of power over their fellows. Divinely astute, Jesus sees that path never so perilous as when men have believed themselves dictators for God. Unwittingly proud in their own self-strength, these men inevitably became choosers of their own way, not God's, for other men. The subtlety of self-satisfaction corrodes their innermost character, and presently brings to destruction both themselves and their efforts.

For himself, for those he would serve, for those who would serve with him, Jesus chooses never the way of self-confidence, but rather the way of incessant fathomless abasement before God. Never dare we assume power! "Thou shalt love the Lord thy God, and him only shalt thou serve."

No Appeal to Magic

If Jesus was not in all points tempted like as we are, then he has no message for us and no meaning. For himself and for us Jesus had to face a third testing of his soul. Again it is the testing of a good man. The temptation is one that could occur only to a profoundly religious man. "If you indeed possess a unique intimacy with the Unseen," whispers the doubter within, "if you do indeed step in constant obedience to the laws of spirit rather than of matter, test out this mystical quality within yourself. You, Jesus of Nazareth, have seen and shall teach that faith is all, the rest but semblance. If that is really true, try it for yourself. If you are indeed the Son of most high God, cast yourself from the pinnacle of his temple and see whether your faith shall sustain you."

But never for Jesus did faith degenerate from mystery to magic. For himself, for all he would serve, for all who would serve with him, Jesus chose to ask no proof of God except the adventure of obeying him. God is proved, Jesus answers the Doubter, whispering within him and within us, not by the sacrilegious human tests of a charlatan. God is proved, declared Jesus, never by breaking the laws of the body but by obeying the laws of the spirit. "Thou shalt not tempt the Lord thy God."

There in the desert Jesus formulated for himself the principles of his ministry. The temptations reveal his resolution forever to fuse personal initiative with submission, forever to weld his will into God's will. Jesus never chooses his way; he follows a way chosen for him. Step by step he listens and obeys, even at the cost of the blood-sweat of Gethsemane. He was pronouncing the law for all benefactors when he achieved his final victory, and said, "Nevertheless, thy will, not mine, be done."

The Drama Against War

By Karl M. Chworowsky

THE ANTI-WAR DRAMA is by no means a new genre. It has, in fact, an ancient and distinguished ancestry, going back almost twenty-four hundred years to the days of the flowering of Greek drama when playwrights like Euripides and Aristophanes entertained and irritated their Athenian audiences with their plays of social criticism and in both instances, so legend has it, incurred persecution and expatriation.

It is hardly exaggeration to refer to "The Trojan Women" of Euripides, written in 415 B.C., as the first anti-war tragedy in the known history of the stage. This play was recently revived in New York, and in the spring of 1938 I witnessed a moving performance of its Gilbert Murray version in the lovely setting of the out-of-doors Greek Theater of the Bennett School in Millbrook, N. Y. Twenty-four hundred years have deprived Euripides' lines of little of their dramatic power and emotional appeal, as witness these words spoken by Poseidon over Troy, words so "contemporary" in meaning:

> How are ye blind,
> Ye treaders down of cities, ye that cast
> Temples to desolation, and lay waste
> Tombs, the untrodden sanctuaries where lie
> The ancient dead; yourselves so soon to die!

Or note these prophetic lines spoken in this play by Cassandra:

> Would ye be wise, ye cities, fly from war!
> Yet if war come, there is a crown in death
> For her that striveth well and perisheth
> Unstained: to die in evil were the stain.

In the lighter form of comedy, Aristophanes hurls his shafts of criticism and sarcasm at war in plays like "The Acharnians" (425 B.C.), "Peace" (423 B.C.) and "Lysistrata" (411 B.C.). The last was revived on Broadway not long ago and still delights audiences with its witty appeal to women to take the matter of preserving peace into their own hands. Professor Gilbert Murray pays Aristophanes high tribute when he says, commenting on "The Acharnians": "It would have been quite impossible in any country of Europe during the late war, for a writer, however brilliant, to make a speech on behalf of the enemy in a theater before an average popular audience. . . . He could never make a defense of the enemy and an attack on the national policy in the midst of a performance in a national theater. . . . This is one of the points in which Athens definitely reached a higher level of toleration than any other society known to us."

Such praise has hardly been merited by any other dramatist from the days of Aristophanes down to the beginning of our century, unless we make an exception—with qualifications—in favor of the irrepressible George Bernard Shaw who in "Arms and the Man" (1894) and in "Press Cuttings" (1909) ridiculed the swagger and arrogance of the military profession. In his wartime plays, "O'Flaherty, V. C." (1915) and "Augustus Does his Bit" (1916), Shaw made a strong protest against war,

castigating the stupidity, selfishness and arrogance of military England, and in his inimitable "Heartbreak House" (1917) he painted a devastatingly damning picture of Europe's helpless and inefficient pre-war capitalist society.

In view of the mighty impetus given the drama of social criticism toward the end of the nineteenth century by that great Scandinavian triumvirate, Ibsen, Bjoernson and Strindberg, and considering the enthusiasm with which the new drama was received in countries like Germany, France, England and Russia, it is strange that among the institutions subjected to the scrutiny and fierce criticism of the new school of social dramatists war should have received such scant notice. It seems as if the terrible shock of the World War was necessary to remind the playwrights of the world that in modern warfare they might find a theme worthy of their mettle and in the cause of peace an ideal challenging their finest efforts.

By all odds the most significant dramatic voice to be raised on behalf of pacifism and the anti-war movement during the World War years was that of Stefan Zweig, who from 1915 to 1917 wrote his magnificent poetic anti-war drama in nine scenes, "Jeremiah." The scenes are laid in Jerusalem during the last days of the kingdom of Judah, and in the impassioned words of the prophet Jeremiah, called by some the first great pacifist, Zweig propounds his ideas of how a nation should act when caught in the net of economic and political forces that seem to lead inevitably to war. I know of few passages in dramatic literature more moving than the dialogue between the two guards in Scene IV, or the dialogue between the prophet and the weakling king Hezekiah; nor can I think of more pathetically beautiful lines than those in the closing scene where the people of Judah, being led into captivity, emerge as the real victors because of their undying faith and hope. This play was revived a year ago, shortly after Munich, but quite obviously it spoke in "strange tongues" to its Broadway audiences, for its run, despite brilliant staging and acting, was pathetically brief.

It remained for the years from 1924 on to produce a significant number of anti-war plays, at least ten of which have found favor with European and American audiences and may be destined to make a material contribution toward this phase of the drama of social protest. I shall here mention only those plays that definitely emphasize the note of anti-war propaganda, that have appeared on the English-speaking stage, and that are available in our libraries. By way of very general differentiation I shall classify them as poetic plays, realistic plays, problem plays and plays of fantasy and melodrama. The first type is exclusively represented by Zweig's "Jeremiah" and for reasons of space cannot occupy us any further.

II

"And show the monster as she is!" These closing lines of Richard Le Gallienne's poem, "The Illusion of War," seem to express the primary purpose of the realistic anti-war plays, which is to present in the form of theater the nature of war itself by showing scenes of actual warfare or scenes from the lives of those who have survived air-raids and poison gas. It was this sort of play which led off the appearance of the anti-war drama on the post-war American stage with "the first brave American anti-war play," as one critic styled it, Maxwell Anderson and Laurence Stallings' "What Price Glory?" produced in New York in 1924. The producer's words in commenting on the premiere of the play are interesting: " 'What Price Glory?' is a play of war as it is, not as it has been presented theatrically for thousands of years. . . . In a theater where war has been lied about, romantically, effectively, and in a city where the war play has usually meant sugary dissimulation, 'What Price Glory?' may seem bold, but that the play is true and effective no one can doubt."

Anderson and Stallings take us into the trenches of the American sector of the Allied battlefront and show us the sordid cycle of a wartime soldier's life as moving "from battle to booze to brothel to battle," as someone has put it, picturing the professional soldier, the American "leatherneck," in the figures of Captain Flagg and Sergeant Quirt. There is little to relieve the stark ugliness of the picture which is obviously not intended as an indictment of the soldier but rather as a frank evaluation of a war system and war machine which, whatever their origins and deeper causes, are bound to produce Flaggs and Quirts together with their lesser breed.

"Journey's End," by the English playwright R. V. Sherriff, is similar in tone and treatment. Its locale is the English trenches, and the grim realism of its American counterpart is somewhat relieved by figures like that of the cultured pedagogue Osborne, who reads *Alice in Wonderland* before going on a raid, or by characters like the fundamentally idealistic Captain Stanhope and his young admirer Raleigh. This play was revived in New York immediately after the outbreak of the war last autumn, and these words from one of New York's leading critics are interesting: "It is a moving play because it reminds us that wars are fought by ordinary men and boys and not by grim automatons in helmets, as histories and bulletins impersonally imply."

"Paths of Glory," adapted by the late Sidney Howard from Humphrey Cobb's novel, makes it its special business to debunk the reasoning of wartime logic as employed by army leaders and their petty martinets. While selecting its locale and characters from the French front during the World War, it presents a terrific indictment of the war machine wherever it exists. It is the story of three innocent, brave soldiers who are court-martialed and executed as an "example" to their regiment which had failed in an ill prepared and impossible attack on an impregnable enemy position. With penetrating psychological insight, Howard has exploited the dramatic material of the story, and under his skillful hands the action of the play rises to its climax with breath-taking pace and with the inevitability of a Euripidean tragedy.

What war does to those that survive, to its cripples, its misfits, to all those who managed to ride the crest of emotional excitement and adventure in the great "national emergency" and then broke under the strain of reconstruction, unable to find spiritual and moral purpose in a completely disillusioned world, is the theme of W. Somerset Maugham's "For Services Rendered." This

gives the pitiful tragedy of an English middle class family, the Ardsleys, and their friends, who are utterly at loss how to meet the new tasks of the post-war period in terms of intelligence, social responsibility and self-respect. Poor deranged Eva's singing of the national anthem at the close of the play seems a fitting commentary on a world reeling between madness and disaster.

III

"Away with war itself!" cries Walt Whitman, and this challenge to fight the "war against war," not with the weapons of war itself, is the theme of what I call the problem play dealing with the causes of and possible cures for war. In 1933 the Theater Union produced in New York "Peace on Earth" by George Sklar and Albert Maltz, a drama that not only attacks war itself but denounces the entire economic and political system that makes for war. It is the story of a young university professor who suddenly finds himself enmeshed in the terrible net of forces, national and international, that produced the World War of 1914-1918 and ultimately drew America into its whirlpool; those sinister forces of a capitalistic profit and power economy, where even education and religion are pressed into service by those whose prestige and privilege can be maintained only at the price of the blood of the exploited and oppressed. Ralph Owen is railroaded to his execution for a murder he has not committed by an effective organization of those forces of greed and graft that will stop at nothing to achieve their evil purposes. But toward the end the play sounds a more hopeful note. While Owen awaits his execution, the audience hears the chant of the demonstrators against war, hears their rhythmic "Fight with us against war," and knows that at least one hope remains for the champions of peace, and that is mass organization, mass demonstration and mass resistance in the presence of any threatening or actual war.

"If This Be Treason," produced by collaboration of John Haynes Holmes, famous minister of the New York Community Church, with Reginald Lawrence, approaches the problem of the prevention of war from an angle at once interesting and surely novel in the theater. John Gordon, who has been elected President of the United States on a peace program, finds himself on the eve of his inauguration faced by the threat of a war with Japan due to the stupidly aggressive policies of his predecessor in office. During the inauguration ball, news comes that three American ships have been sunk and more than a thousand American sailors killed. Almost everyone in the cabinet, as well as the leaders of politics and business, counsel "immediate and drastic action" to vindicate our national honor. President Gordon, however, despite the fact that secret orders have been issued for the Pacific fleet to engage the Japanese navy, insists that he may still prevent actual hostilities by going to the Japanese capital and there discussing the issues of war or peace with the government of the Japanese people.

He does so over the vociferous protests of his own party and the opposition, and for several days the fate of the two nations, as well as his own, hangs in the balance, for during his absence his political enemies have started impeachment proceedings against the President. At a critical moment of his conference with Japanese officials, however, the report comes from America that the President's course has been overwhelmingly vindicated by the people. At the same time a powerful peace movement in Japan, led by a popular leader, asserts itself, and war is averted by two humane and conscientious leaders who have discerned the firm will of the common people for peace and have found the courage to translate that will into action.

All of us know how tragically the peace ship Oscar II fared when at the beginning of the World War she was sent to Europe to "get the boys out of the trenches by Christmas." What would happen to a simple man of the people who had enlisted in the American army because he took seriously those slogans of Mr. Wilson, "Make the world safe for democracy" and "We are fighting a war to end all war"? Suppose such a simple soldier should try to act toward fellow soldiers and enemies in accordance with his understanding of these shibboleths and in keeping with the precepts of morality and conscience taught him at home and in Sunday school. What would be the likely result?

An interesting answer is proposed in Paul Green's tragi-comic play "Johnny Johnson." The hero, a stonecutter from a small American town, has absolutely no interest in the war until he reads President Wilson's famous speeches. He enlists and soon impresses everybody with being a wee bit "queer," for he refuses to hate his enemies and join in the general chorus of vilification and abuse of the other side. When, during a raid, he captures a young German soldier, he confers with him on the possibility of making all German soldiers understand the meaning of Wilson's words—that after all this is a war for the liberation of the German people, and wouldn't he (the German soldier) go back to his lines with this message.

Well, by this time you have Johnny's "number." He is a simple soul, and yet not so simple that he does not see through the futility and stupidity of war and feel the need for arousing both soldiers and non-combatants everywhere to the fact that they have been duped by unscrupulous leaders and military puppets. Of course his efforts fail completely and only land him in an asylum for the insane, from which he emerges at the close of the play as a vender of toys, convinced that the rulers of mankind have got things twisted completely backwards in this world of ours.

IV

The treatment of the problem of war and peace in the form of dramatic extravaganza and fantasy has so far produced the most effective type of this drama, both as regards theatrical effectiveness and literary excellence. We might include in this category such a Broadway (and later screen) success as Robert Sherwood's "Idiot's Delight" as well as Robert Nichols and Maurice Browne's thrilling "Wings over Europe," but space forbids more than a passing reference to these skillful and clever theater pieces. Only brief mention can be made also of the late Ernest Toller's "No More Peace," a 1939 Fed-

eral Theater production. It presents Toller in his most fantastic mood with its judicious mixture of tragedy and farce, realism and musical comedy. Some of Toller's finest gifts at clever dialogue are here expended upon scenes between Napoleon, grim advocate of war and enemy of "appeasement," and the gentle St. Francis, champion of love and non-violence. We discover these two in heaven discoursing upon the sorry status of this old world, and even Socrates comes in with some highly apropos wisecracks on the folly of a war-mad world.

In Sidney Howard's tragedy, "The Ghost of Yankee Doodle," the author projects us into the "next" (or present?) world war and makes it appear only too grimly that then as in 1917 the liberal section of American public opinion, as well as the pacifists and idealistic youth, will be drawn into the maelstrom of war by the same forces of jingoism and chauvinism that operated so effectively only twenty-three years ago. That "The Ghost of Yankee Doodle" will march again and like the pied piper of old lead a hysterical generation into confusion and self-destruction is the prophetic theme of this play whose lines make unpleasant and bitter reading these days.

Irwin Shaw's "Bury the Dead" offers us an uncanny mixture of realism and fantasy in a story which deals with the refusal of a group of dead soldiers to be buried. As their comrades are about to shovel the earth into the burial-trench, the dead arise and insist that they be given another opportunity to live and particularly a chance to tell their generation the truth about war. Those who have seen this play will recall the "goose-pimples" that came as scene after scene unfolded its gruesome horrors. Surely the closing scene must remain unforgettable when, as a last measure to compel the dead soldiers to return to their grave, the high officers of the army order machine guns turned on the dead soldiers as these are seen leaving their grave to tell the world the horrible truth about war.

It remained, however, for the late German playwright Hans Chlumberg to achieve the most significant theater-piece of this genre in his soul-stirring "Miracle at Verdun," which like most of its companion plays enjoyed only too brief a life upon the stage abroad and here. In America it was introduced by the Theater Guild of New York about eight years ago, and the Federal Theater revived it for a short but brilliant run. The theme of Chlumberg's play is the utter futility of war as an instrument for settling international problems, and in eight powerful scenes (thirteen in the original version) the play demonstrates with devastating logic how the great holocaust of 1914-1918 produced in terms of constructive and lasting values exactly—nothing. It brought neither peace nor security; it did not abolish national and racial animosities; it did not advance democracy; it did not end wars, and so on through the whole dreary catalogue of disillusionment and despair.

The play deals with the great "miracle" of the resurrection of all the World War's dead twenty years after the armistice and in answer to the world-wide prayer for "the blessed resurrection of our dead." It may be, so we are told by the voice of a mysterious "Messenger," that only such a miracle will finally turn the hearts of statesmen and people from their ancient greeds and prejudices to thoughts of peace and brotherhood. And so the dead, thirteen million of them, arise. But, alas, there is no place for them in a post-war world. The same men and women who yesterday joined in a prayer for "their glorious resurrection," now that the risen soldiers return to their homes and jobs resent and forcibly oppose them as so many "job-robbers and bread-eaters"; they are suspected as disturbers of the economic and political status quo by statesmen and diplomats, and condemned and excommunicated by the representatives of organized religion. Read this play by all means; it is almost as powerful as literature as it is as theater, and its prophetic criticism and warning seem almost uncanny as we realize that exactly twenty years after Versailles Armageddon is again upon us.

V

It is interesting to speculate as to what will happen to these anti-war plays during these days of conflict. Will our playwrights do what is already being freely predicted, seek cover, retire to their ivory towers, and leave the writing of effective and convincing anti-war and dramatic peace propaganda to a later generation? The dramatic critic of the *New York Times,* Brooks Atkinson, wrote only a few weeks ago: "Nothing said at this late date can change the circumstances that have produced the great tragedy that is going on every hour on the battlefield. 'The Trojan Women,' 'Lysistrata,' 'Peace on Earth,' 'Idiot's Delight' and 'Johnny Johnson' have no influence now, except as memories of a hope that will never die."

But why, I ask, should not the theater, besides performing its other legitimate functions, also aid in these harrowing days in keeping alive precisely these "memories of a hope that will never die"? I firmly believe that, aside from the pulpit, the school, the radio, the newspaper and other agencies for public enlightenment and guidance, our stage still remains charged with its ancient mission, *docere, movere et delectare,* and of these duties of the drama I hold the first two to be primary and supreme.

The anti-war theater has an opportunity today as never before to enlighten, inspire and guide humanity. The drama has often failed us; may it not fail us today!

While the Bombs Burst

FOR those who order that the guns spout fire,
The blood-smeared private's moan seems far and dim.
The heart of history shall not throb for him
Who guards the tunneled fort or writhes in mire.
Nor can we alien watchers hear the choir
Of our racked kindred, robbed of sight or limb
Where sky-bombs rumble and men's brows are grim
With dread of battering tank and swooping flier.

Here is the war most real—not where, aloof,
The spurred dictator clanks his heels, but where
The clerk, the villager waves his bride good-by,
And where, alone beneath the earthen roof,
Wives weep, and frightened boys, in the red glare
Of the huge guns, stagger and curse and die.

STANTON A. COBLENTZ.

BOOKS

Protestantism, Forward!

PROTESTANTISM'S CHALLENGE. *By Conrad Henry Moehlman. Harper & Brothers, $2.50.*

PROTESTANTISM, which four centuries ago challenged the then existing religious institutions as corrupt in practice and fatally at variance with the ideas of Christianity's Founder, is itself challenged today. It could be truthfully said that Protestantism is confronted by many challenges, but the one with which Professor Moehlman is centrally concerned—and perhaps it can be viewed as comprehending all the others—is that presented by the better knowledge of the origin and history of Christianity which modern scholarship has made available. This more accurate knowledge of "primitive Christianity" and of the processes by which Protestant orthodoxy and practice came into existence is itself a product of that free and critical research which Protestantism made possible. Now the question is, What is Protestantism going to do with the truths which its biblical and historical scholars have discovered?

"The Bible and the Bible alone is the religion of Protestants." This maxim, early coined to express the repudiation of "tradition" as either a coordinate source of authority or an infallible interpreter of revelation, became the slogan by which Protestantism voiced its loyalty to Christianity as originally delivered and as recorded in the Bible. Though differences of opinion about the teaching of the Bible on certain points promptly developed, the matter still seemed fairly simple so long as most Protestant thinkers and leaders held, with Luther, that the meaning of Scripture was perfectly plain and that it gave divine sanction to a great inheritance of faith which could be traced back at least to Nicea. But if Protestantism is going to be true to its own original principle, it must take into account not only the old texts but the new knowledge about them and about the later rise of many ideas which were formerly supposed to rest upon a solid textual foundation.

Professor Moehlman has an ample fund of sound historical scholarship and the conscientious historian's complete ruthlessness in subjecting popular traditional ideas to critical scrutiny in the light of the evidence. In this spirit, not of hostility but of cool detachment, he examines the inherited Protestant faith, the ancient creeds, the "myth" of apostolic succession, the conception of the church, the person and place of Jesus, the relation of Christianity to Judaism (and especially the interpolated anti-Semitic references in the New Testament) and the earliest story of the cross. Limitations of space forbid a detailed review of his findings in these fields. He is neither a naturalist nor a humanist. He does not evaporate Christianity to the dry residuum of a mere ethic. But he plays havoc with some of the cherished Protestant traditions and reaches conclusions which will give pain to many who are wedded to the conventions of their denominational systems. What is even more annoying, he not only states these conclusions but proves them. It is not meant to imply that he has spoken the last word on these large themes, or that those who have other opinions must consider themselves silenced. But he presents a very clear, cogent and well documented argument for his positions.

Here then is the basic challenge: "Original Protestantism desired to return to Jesus. It failed to work this miracle because the essential historical data and method were not available. Now, at last, Protestantism may know at least approximately what Jesus thought of God, of man, of the better community, of the good life and by taking his ideals seriously accept the challenge it has constructed for itself by living in such a large way in the area of medieval rather than original Christianity." This agrees with the position at which W. E. Hammond arrived by a different approach in his *The Dilemma of Protestantism.* The dilemma arose because Protestantism quit protesting too soon. It took too much of Catholic tradition for granted and ceased to apply its own principles as soon as it had captured an area in which it could live safely. Instead of going on to discover more truth, it dug in to defend what truth it had, not realizing that truth is safer on the march than in the trenches.

But of course early Protestantism did, as Moehlman says, lack historical data and critical method. Well, it has them now. So the "challenge" has a content as well as a form. "What then are the findings in regard to Jesus' view of religion? It has been admitted that Jesus believed in a supernatural imminent Kingdom of God. That faith proved illusory. But what he sought is still the hope of men—a perfect world order. His ethical quadrilateral of purity, love, humility and heroism abides. His philosophy of life based upon God as the explanation of the world, upon fatherhood as the principal value in God, upon the infinite worth of the brotherhood and the kingship of service still survives. . . . The primitive church because of its hope of the immediate end of the present order did not proceed to a reconstruction of the inequalities of the existing social order. . . . But no reprieve can be granted twentieth century Christianity for failure to apply the ideals of Jesus to the existing situation. Modern Christianity, strong, wealthy, informed, with a different world view, familiar with social science, if serious regarding the ideal of Jesus, must take the risk of shaping it into a program of action."

W. E. GARRISON.

Books in Brief

ART IS ACTION, A DISCUSSION OF NINE ARTS IN A MODERN WORLD. *By Baker Brownell. Harper & Brothers, $2.00.*

The Nine Arts to which Mr. Brownell gives attention are dancing, music, cooking, poetry, drama-novel-and-the movie (considered as one), architecture, painting, sculpture and costume. One would not want to say that this arrangement is designed to represent exactly the order in which the arts developed, but it is evident that chronological considerations have had some weight in making it. The book bulges with fruitful ideas. One could lift a sentence from any page as a starting point for further thought, a topic for discourse or a provocation for argument. One might, for example, begin with the first sentence of the introduction, which declares that "art is a natural kind of behavior and that the so-called 'fine arts' are more of a burden than they are worth." The basic concept is that art is not the specialized pursuit of beauty or "artiness" or a frosting on the cake of life. It is rather a rhythmic or patterned or imaginative, and therefore more completely human, way of doing things that have to be done anyway. It may issue in making things that are interesting or beautiful, but the essence of it is *doing* rather than making. That is to say, the important feature is the process, not the product. Mr. Brownell is even tempted to believe that it would be well if all products of art, such as pictures and sculpture,

were made of impermanent material which would quietly evaporate in a year or two, so that masterpieces would not become canonical as models to be imitated and as standards by which to measure later achievements. That seems ruthless, but there is something to be said for it. A song vanishes when it is sung, and a dance when it has been danced, and it remains to be seen whether the interests of art will, in the long run, be advanced by preserving them in records and films. The final chapter on "Art and Religion" is perhaps the best of all, with its warning against tendencies to reduce the concrete present to the status of a mere instrument without value in itself, and its emphasis upon "the concrete immediacy and integral value of living action."

IN PLACE OF SPLENDOR, THE AUTOBIOGRAPHY OF A SPANISH WOMAN. *By Constancia de la Mora. Harcourt, Brace & Company, $3.00.*

To read the story of this upper class Spanish woman, who became a sympathizer with the republican revolution of 1931, an active relief worker with the Loyalists in the civil war and the wife of the republic's number one aviator, who was also a diplomat in Rome and Berlin before the fascist and nazi invasion of Spain, is to get a new picture of both the cause and the course of the republican movement in Spain. The author is a granddaughter of Antonio Maura who was prime minister, and niece of the Duke of Maura who was called "the savior" of the country after the general strike of 1917. The stupidity and selfishness of the ruling class are ruthlessly revealed—the unsuccessful efforts of liberals in the 1920's to introduce religious liberty and some governmental reforms, the repression of all liberal movements by those interested only in maintaining their privileges. Herself among the privileged, she sees the luxury that she and her class enjoyed as like "the captain's dinner on a sinking ship with mutiny in the hold." Then came the revolution and the end of the monarchy. One uncle was a member of the last monarchical cabinet, another of the first republican cabinet. The weakness of the republic is also analyzed, and the rise of the civil war (more foreign invasion than civil war) is traced. The story is both personal and general. It is a window into the heart of Spain and a frank disclosure of the mind of a woman who became a hero—Hemingway says "a legend"—among the Spanish loyalists. Anyone who can read this and ever again call them "the reds" is crazy.

A VOYAGE TO CACKLOGALLINIA, WITH A DESCRIPTION OF THE RELIGION, POLICY, CUSTOMS AND MANNERS OF THAT COUNTRY. *By Captain Samuel Brunt. Columbia University Press, $2.00.*

First published in 1727, this fanciful satire is now issued in facsimile of the original edition with an introduction by Marjorie Nicolson. It is the sort of thing that might conceivably have been written by Swift or Defoe. But though the identity of "Captain Samuel Brunt" has not been discovered, he was probably neither of them, but he had learned something from both. The captain's travels took him to a land where the inhabitants were fowls of approximately human size. Their government and customs, as described, mirror the worst aspects of England, especially the corruption of the court, the perversion of government to serve the interests of the ruling class, and the mania for speculation which reached its climax in the "South Sea Bubble" of 1720. The latter part of the narrative tells of a journey to the moon (a theme employed by many writers both before and after Cyrano de Bergerac), which was found to be inhabited by the souls of the blest as a temporary abode on their way to heaven. This gives the author opportunity to instruct his readers concerning the real values of life and the unimportance of those worldly honors and baubles for which the Cacklogallinians spent their energies and for which also, by implication, the people of England spent theirs.

Books Received

The Book of Revelation. By E. F. Scott. Scribners, $2.00. (To be reviewed.)

So They Crucified Him. By Frank Stone. Scribners, $1.00. These "thoughts of a modern on an old execution" are especially suitable for Lenten reading. They will be medicinal alike for those who normally shun all contemplation of the sacrifice on Calvary and for those whose contemplation habitually takes conventional and liturgical forms that lull them into complacency. These are Lenten meditations with more teeth than tears.

Persons and Ideals, Addresses to My Students and Others. By William Malcolm Macgregor. Scribners, $1.50. Dr. Macgregor of Edinburgh calls the contents of his volume "a loose handful of discourses on many serious themes." The handful may be loose, but the discourses are not. They have all the fine Scotch solidity one would expect. Some of them deal with great theological teachers of the past—A. B. Bruce, James Denny, Alexander Whyte and David H. Hislop; one with Montaigne and Pascal; one with Renan; others with the preacher, the ministry, the theological college.

A Hundred Years of Mount Holyoke College, The Evolution of an Educational Ideal. By Arthur C. Cole. Yale University Press, $5.00. Mary Lyon founded Mount Holyoke in 1837. It was a "female seminary" at first, for public prejudice could not be affronted by a "college" for women, but the intention was to create an institution which would provide education for women comparable to that which existing colleges offered to men. Emma Willard and Catherine Beecher were among the forerunners. Zeal for foreign missions and for missionary service was conspicuous at Mount Holyoke. The seminary had become a college in fact and had celebrated its semi-centennial before it took the title of college. Mr. Cole's history is a splendid contribution to the story of American education.

The Dutch, A Portrait Study of the People of Holland. By A. J. Barnouw. Columbia University Press, $3.00. (To be published March 4.)

How to Keep America Out of War. By Kirby Page. Fellowship of Reconciliation, 2929 Broadway, New York (and other peace organizations), 15 cents. A 95-page pamphlet discussing the entire world situation with special reference to the topic expressed in the title. Needless to say, Mr. Page does not rely upon isolation to give security against war. He ends with the affirmation that "we can keep America out of war."

Abba, Meditations Based Upon the Lord's Prayer. By Evelyn Underhill. Longmans, $1.00. England's foremost writer on mysticism here takes as the point of departure for her meditations the words which have both served as the stimulus for more religious reflection and been more frequently repeated without reflection than any others in human speech, at least in Christian communities. Her thoughtful treatment opens up many fruitful lines of meditation.

Native Son. By Richard Wright. Harpers, $2.50. (To be reviewed.)

The Ghost of Royal Oak, A Christian's Answer to Coughlinism. By William C. Kernan. Free Speech Forum, 117 W. 46th St., New York, $1.00. Father Kernan, of the Episcopal diocese of Newark, in radio addresses from a New York station has made vigorous defense of liberty and the American way of life against both fascist and communist subversionists. In particular he has dealt drastically with Coughlin's method of fighting the fires of communism and atheism with the fires of race hatred, anti-Semitism and threatened violence. This book is a revision of those addresses. They are a thoroughgoing denunciation of the "un-Christian Front" and Coughlinism.

Elkanah and Mary Walker, Pioneers among the Spokanes. By Clifford Merrill Drury. Caxton Printers, $3.00. Dr. Drury, who

is professor of church history and missions in San Francisco Theological Seminary, has previously made notable contributions to the early religious history of the northwest in his biographies of Marcus Whitman and H. H. Spalding. These monographs deal with two of the three mission stations of the American Board in the Oregon country. The story of the Walkers gives the record of the third, Tshimakain, near the present city of Spokane. Mrs. Spalding and Mrs. Whitman were the first white women to cross the mountains, in 1836. The Walkers crossed two years later. The inclusion of a great part of Mrs. Walker's hitherto unpublished diary gives an intimate picture of pioneer life. This trilogy is a notable addition to the literature of American church history.

The Crazy Hunter, Three Short Novels. By Kay Boyle. Harcourt, $2.50. (To be published March 7.)

A Navy Second to None, The Development of Modern American Naval Policy. By George T. Davis. Harcourt, $3.75. (To be published March 7.)

Faiths That Healed. By Ralph H. Major. Appleton-Century, $3.00. (To be reviewed.)

Pioneers of the Primitive Church. By Floyd V. Filson. Abingdon Press, $2.00. (To be reviewed.)

Forty Thousand Strong, A Study Book for Church Councilmen. By Henry H. Bagger. United Lutheran Publication House, Philadelphia, 15 cents. This booklet has already had a wide circulation, and no less wide usefulness among Lutheran "councilmen." It is a practical and inspiring discussion of the work of lay officials in the promotion of the work of the church.

A COMMUNICATION

New Hope for Church Union in South India

EDITOR THE CHRISTIAN CENTURY:

SIR: At the close of the recent meeting of the joint committee, composed of representatives of the three churches negotiating for union in South India, its continuation committee passed the following resolution: "A number of people when they heard that the Joint Committee on Church Union in South India was to meet in November 1939, were disposed to think that this might be its last session. It is true that as the delegates gathered there were grave misgivings in the minds of many, but the committee did not meet in a hopeless mood. There were, of course, questions which needed careful thought and prayer but once more the delegates were conscious of the presence and guidance of the Spirit of God in the increase of mutual understanding, and when the sessions closed they separated with far more hope than that with which they had gathered. They discussed and agreed on some difficult points on which they had not hitherto agreed. They explored methods of solving the remaining difficulties and are continuing their efforts, frankly facing the difficulties in the full determination with God's help to solve them in the not distant future. They, therefore, feel justified in encouraging lovers of union to hope, and in asking ever more earnest prayer that the purpose of Christ that we may all be one may be accomplished in South India."

In 1935 the general assembly of the South India United Church had asked for more time to consider the proposed scheme. In 1937 the same assembly met and passed certain resolutions which it transmitted to its church councils for consideration. In 1939 the assembly again met and then in the light of its councils' decisions passed a number of resolutions which were then forwarded to the joint committee.

The real difficulty in the negotiations lies in the great difference between the high church Anglicans and the extreme Independents. And inasmuch as the position of the former has been amply safeguarded in the proposed scheme the Independents in the S.I.U.C. now feel that their position must be equally safeguarded for all the future. The problem before the committee, therefore, is to provide a spiritual home for both the sacramentarian and the evangelical in the same church. This could easily be done if each group would fully recognize the other group, but the grace needed for this does not yet seem to have been received.

At its meeting in Madras, November 28-December 1, the joint committee considered especially the resolutions of the S.I.U.C. and made some very definite changes in the scheme that will make it more acceptable to all. A number of the important changes may be mentioned.

1. *The priesthood of all believers.* There was added to the paragraph on the ministry the following statement: "The uniting churches believe that the church is a royal priesthood of believers and all its members have direct access to God. All have their share in the commission and authority of the whole church, and therefore they all have their duty to perform in order that the priestly work of the church may be fulfilled."

2. *The faith of the church.* One section of the negotiating churches was not satisfied that the statement of faith was clear and explicit enough to meet their need and so asked for a fuller statement. Such a statement was prepared and it emphasizes: (a) The Bible as the supreme and decisive standard of faith. (b) The creeds as witnessing to and safeguarding the faith which is continuously confirmed by the Holy Spirit in experience. (c) In this faith they worship one God in Trinity and Trinity in unity. But in thus accepting the creeds the churches do not bind anyone to every word or exclude reasonable liberty of interpretation.

3. The joint committee also accepted a suggestion of the Lambeth consultative committee which made the meaning of a paragraph clearer.

4. *Consecration of bishops.* A suggestion was adopted that it should be a rule of the church that three presbyters (instead of two) should take part in all consecrations. A resolution to delete the sentence which gives authority to a diocesan council to omit this provision was lost by a narrow margin, even when less than half of the members of the committee voted. Hence this matter will probably come up again.

5. *Composition of synod.* A change was made in the constitutional provision for the synod which will give the laymen a small majority if all members are present.

6. *Voting by houses* has not been approved by the committee, as the S.I.U.C. is quite opposed to this method of voting. But a provision has been made by which sudden, unconsidered changes will not be possible.

7. *Lay celebration.* Perhaps the most difficult problem before the committee is that of the lay celebration of the Lord's Supper. While the congregational churches regard such celebration as a perfectly proper thing, when done with reverence and dignity, the high churchman thinks it most objectionable and contrary to the Lord's command. No solution offered seemed acceptable to all, and so a committee was appointed to study the matter further in the hope that the Holy Spirit would guide us in this matter also.

8. With reference to the request for *intercommunion* it was resolved to make greater use of the present permission and practice rather than ask for further official action on the part of the churches.

9. *Historic episcopate.* There are still many in the free churches of South India who dislike the term "historic episcopate" even when it is declared that this term carries no doctrinal implications. To make it perfectly clear that the use of the term "historic episcopate" is not the same as the term "apostolic succession," and that it does not convey any doctrine of grace or other spiritual values, the committee adopted the following modification of a paragraph in the present scheme: "Whatever differences there are, however, all the uniting churches are agreed that, as episcopacy has been accepted in the church from early times, it may in this sense fitly be called historic, and that it is a form of church government which at the present time is expedient for the church in South India. Any additional interpretations, though held by individuals, are not binding on the united church."

There are many who realize that final consummation of union will not take place because constitutions, agreements, articles of

concord, etc., have been adopted. In this matter as in all others, "the letter killeth and the spirit maketh alive." Hence at this meeting the joint committee gave its first and best attention to the drawing up of plans for active cooperation in as many forms of activity as possible. Regional committees were appointed for the several parts of South India and these committees are asked to implement the resolution regarding cooperation. It is felt that gatherings for the discussion of union are not needed so much as gatherings for worship, consultation on spiritual and moral matters, as well as united efforts for evangelism and rural reconstruction. Already for more than a year united services of worship have been held in the larger cities and people are growing together in the regard and appreciation of each other's life and thought. Such cooperation will be a real growing together in spiritual life.

Many in South India are interested to hear that the Episcopal and Presbyterian churches in America should now consider the possibility of a commissioning service for each other's ministers as the solution of the question of ministerial recognition. Some fifteen years ago this was considered in South India but was rejected by one party because it was too much like an ordination service and by the other party because it was not really an ordination service. The only solution of this problem is a genuine recognition of the ministries of both churches as ministers of the Word and sacraments. There is sufficient evidence that God has recognized the ministries of both episcopal and non-episcopal churches and what God has seen fit to recognize let no man despise.

On one of the mornings during the committee meetings a communion service was held at which a Methodist minister celebrated and which nearly all members of the committee attended. The service was held in the beautiful new chapel of the Methodist girls' school, which has been built as an open Indian mandapam. The building itself and all its appointments are in a simple Indian style, and the whole service bound the members of the committee together in preparation for their difficult task. When Anglican bishops and Congregational laymen, Episcopal priests and Methodist ministers kneel together at the altar and receive together the emblems of the Lord's broken body and shed blood, union in lesser matters cannot be far away.

Union Theological Seminary, Pasumalai, South India. JOHN J. BANNINGA, Principal.

CORRESPONDENCE

From Baptist Leaders

EDITOR THE CHRISTIAN CENTURY:

SIR: This is in response to your editorial effort in the current issue of The Christian Century to smoke out the Baptist members of the executive committee of the Federal Council in respect to the President and the Taylor incident.

For months the President was importuned by practically every peace organization in the country to do something for peace and to do it at Christmas time. Well, he did the best thing for peace that he could think of, and did it at Christmas, and see what happened! Every ecclesiast and stickler for denominational prestige, and every Catholico-phobe, to coin a term, turned on him to rend him.

Of course Mr. Taylor is not an ambassador. If so his appointment would have needed to be confirmed by the Senate, and no such confirmation was requested or required. And equally "of course" he was given the rank of an ambassador though not the status, as otherwise he would have had no influence and could have accomplished nothing. He is, as Mr. Roosevelt stated, the personal representative of the President. Other presidents have sent their personal representatives abroad on occasion for purposes no more laudable than those in the present instance.

For myself I should have preferred a far more hearty endorsement of the President's course than the rather grudging admission of the executive committee that some good might possibly come of it. If this be "betraying the Protestant position," then candor compels me regretfully to permit you to make the most of it.

New York, N. Y. ROBERT A. ASHWORTH.

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial, "Betraying the Protestant Position," will find a ready approval among millions of ordinary Baptist people who still believe in the principle of the separation of church and state. A great many of us feel that Dr. Rufus W. Weaver, our Baptist representative, has, through the statement issued by the executive committee of the Federal Council of Churches of Christ in America, compromised our historic Baptist principles. As you say, the real issue is the actual appointment of an ambassador to the Vatican, not whether the appointment is "temporary," or a move in the direction of world peace. (Even the pope can see little hope of peace just now.) Moreover, Mr. Sumner Welles, our undersecretary of state who sails for Rome on February 17, can sound out peace opinion in and throughout Rome as well as Mr. Myron Taylor.

From a practical point of view Mr. Taylor's presence at the Vatican is superfluous; from a religious point of view it is extremely dangerous. Unless our Protestant leadership comes out frankly and fearlessly against this most questionable appointment we have good reason to believe that there will be tremendous retorts throughout several national conventions during the coming year. Some of them have already begun.

Clifton Springs, N. Y. STANLEY I. STUBER.

EDITOR THE CHRISTIAN CENTURY:

SIR: So much heated discussion has arisen over the recent action of the executive committee of the Federal Council that I crave the privilege, as an observer, of adding a word. Dr. Weaver and I were present at this meeting, though neither of us is a member of the executive committee. Dr. Weaver was there in his capacity as chairman of the committee on chaplains and I on invitation. Neither of us was officially appointed to represent the Baptist fellowship, and neither of us had a vote though both of us were given the privilege of the floor. However, had I been allowed a vote it would have been cast in favor of the resolution.

Here is what happened. After Dr. Buttrick had recounted the circumstances which led to his visit to the White House, he read a suggested statement for press release. Considerable debate followed, and a committee consisting of Dr. Buttrick, Dr. Hough and Dr. Weaver was asked to consider the statement in the light of various amendments which had been offered. Their report was adopted and at once released to the press.

Now I submit that this statement is a whole city block short of an endorsement of the President's appointment. It simply says that the Federal Council proposes to take the President at his word and await results. He says he wants peace. So do we all. He says he thinks he sees an opportunity to gain certain ends by having in Rome a man who can relay what the pope knows (whatever that may be) to Washington. In private the President has told more than one person that the appointment is personal, temporary and unofficial. The Federal Council felt that it was but courtesy to wait just a bit and see if it were really true. The statement went on to say: "If the appointment should prove a stepping-stone to a permanent diplomatic relationship we should feel obliged in good conscience to oppose it."

I agree with The Christian Century in that I wish the President had not done it. One ambassador from this country in Rome, I think, is enough. However, I have been willing to wait and see if Mr. Roosevelt really meant what he said.

The news contained in a dispatch from Rome appearing in the *New York Times* of February 14 is, however, very disquieting. The last sentence of that dispatch reads, "From the legal standpoint Taylor could remain accredited to the Holy See even after Mr. Roosevelt ceased to be president." If that is the understanding of the Vatican, then something tells me that Rome must have received this tip from Washington, and that being the case, I am about ready to believe that our confidence was misplaced. Furthermore, I have a suspicion—though this is entirely my own notion—that the Federal Council may conclude a further state-

ment is necessary now in the light of this new information from Rome.

But what I intended to say, sir, was this. In my opinion you have been unnecessarily rough with Dr. Buttrick, Dr. Weaver and the Federal Council. They have not endorsed the President, and they have not betrayed the Protestant position. At least, that is the way I see it.

Calvary Baptist Church, Washington, D. C. — W. S. Abernethy.

Editor The Christian Century:

SIR: I am amazed at the disclosures in your editorial of February 14. It is the first intimation which I have had that Dr. Weaver had supported the resolution adopted by the Federal Council on January 26.

You will see from my letter to him that I am personally disavowing any sort of concurrence in the resolution adopted by the Federal Council executive committee, and I will say to you that I believe I voice the attitude of the great majority of Southern Baptists in saying that we will not be committed by anyone or any group to any possible approval of the President's appointment of an ambassador to the Vatican.

You may count on plenty of action from Southern Baptists on this subject.

Baptist World Alliance, Atlanta, Ga. — Louie D. Newton.

[enclosure]

My dear Dr. Weaver:

I have just read the editorial in the February 14 issue of The Christian Century, "Betraying the Protestant Position," and while I have already expressed to Dr. Buttrick my estimate of the action of the executive committee of the Federal Council of Churches, I did not suppose that you had voted for this resolution, as a representative of Southern Baptists, and I still cannot understand how you could have in any wise committed Southern Baptists to an action of the executive committee of the Federal Council of Churches since we are not associated with the organization.

Speaking as one Southern Baptist, I certainly would disavow any implied commitment to the weak and stultifying statement of the council in the meeting on January 26, 1940, and I feel confident that our people will quickly resent the suggestion that we are even tacitly concurring in that statement.

Louie D. Newton.

Law and Force

Editor The Christian Century:

SIR: I share The Christian Century's position with regard to the statement of the 32 churchmen and the article by Dr. William Adams Brown in the February 14 issue. There is one line of argument in Dr. Brown's article that seems to me to be particularly confusing. Dr. Brown says that "there are times when it is right for nations to use force in support of law. Behind the law stands the policeman; and behind the policeman, if necessary, stands the army. The knowledge of this fact and its acceptance by the great majority of citizens as normal and right is our guarantee of an orderly and stable social life. If there is ever to be a stable world order, the same right must be recognized between nations. Force cannot be ruled out." In these few sentences Dr. Brown deftly slides from the use of force in the support of law in the local community to the use of force by nations in the support of law, without recognizing that the use of force in the existing world community is not at all the same as the use of force within an organized political community in support of law.

In the first place, law in the international community is of a very tentative and primitive character. It coincides more nearly with common or customary law in the normal political community. Customary law is a very small part of the body of law in any political community; so much so, that it is scarcely possible to regard the law obtaining in an international community as of the same character as the body of laws enacted by and for the group of people comprehended in a normal political community. Furthermore, force, used in the international community to support whatever law there is, is not comparable to the use of force in support of law in the local community, because force in the local community is used by the general administrative agency to enforce the decision of a proper tribunal as to what the law is in a given case. In the international community there are no procedures for legislation, and except in rare cases no adjudication by a tribunal. In a local community the law is kept flexible by constant changes through legislation and interpretation by courts. This is lacking in the international community.

What really happens in the international community is that the parties to a dispute, either within the law or in matters that are not at all covered by law, use force to secure the decision which they desire. It is as though the two disputing parties in an ordinary political community were to proceed to use force to settle a dispute, each in his own way, before adjudication takes place.

The point which Dr. Brown fails to keep in mind is that the international community is in no sense a community in which law obtains. It is rather in a state of anarchy in which, lacking political organization, there is neither government nor law, in the sense in which these exist in a local community. It is, therefore, illogical to put the use of force in war in the same category with the use of force in a local community. The memorandum prepared last summer at Geneva on "The Churches and the International Crisis," makes this point crystal clear when it says, "Political power should always be exercised with a full sense of responsibility." The war power as used today is not responsible to any general administrative agency, as is police power in the local community. It is used to carry out a judgment in which the parties to the dispute are judges in their own cause. Consequently it is used to enforce the selfish interests of each national group. It is a perfect example of an irresponsible use of power.

If and when there is an organized political world community, force can then be used responsibly, but it is most confusing to speak of the use of force in modern war in the same terms as the use of force in an organized political community within a given state.

Board of Foreign Missions, Reformed Church in America, New York, N. Y. — L. J. Shafer.

27 Others Wrote Similar Letters

Editor The Christian Century:

SIR: In The Christian Century of February 14 is a bit of verse entitled "Drink Ye All of It," the theme of which is inspiring and beautifully expressed, but the whole of it is based on a misinterpretation. Was the writer unfamiliar with the original language of the text from which his title is taken? Both authorized version and American standard read as our poet has quoted it. But it is unfortunate that these versions do not so accurately reproduce the thought of the original as to make clear that *all* is not the object of the verb *drink*, but is attributive to *ye*. The Greek original is *not* ambiguous but the English rendering is so. The Greek text here can mean only "All of you drink of it."

It seems a pity to spoil an otherwise intelligently conceived and beautifully expressed theme which has definite religious value; but one wonders how far we are justified in basing teaching on a misinterpretation, even when clothed in beautiful language.

University of Southern California, Los Angeles, Calif. — Claude C. Douglas.

Interfaith Realities

Editor The Christian Century:

SIR: A thousand thanks for your courageous leadership in these troubled times. Each week you give to my established convictions a "shot in the arm." Especially do I want to commend you upon your clear and unequivocal position upon the appointment of Mr. Taylor to the Vatican.

For ten years I was a college teacher of church history. Since returning to the pastorate I have done my full share to promote interreligious understanding. Frankly, however, I am "fed up" on the Protestants giving everything, the Roman Catholics con-

ceding nothing, and the Jews glad for anything they can get. Each party to this undertaking has to concede much if mutual understanding and confidence are to obtain. Your editorial, "Betraying the Protestant Position," merits and has my enthusiastic endorsement.

First Methodist Church, Wichita, Kan. THOMAS A. WILLIAMS.

Twice Approved

EDITOR THE CHRISTIAN CENTURY:

SIR: Congratulations on two counts:

1. Your fearless and absolutely correct stand on Roosevelt's appointment of Myron Taylor as our new papal ambassador. Baptists ought to be amazed, alarmed and ashamed at the capitulation of their representatives.

2. Your remarkable editorial, "Where the Church Has Fallen Down," in the January 17 issue. There has seldom appeared a more lucid analysis of the present theological situation or a clearer understanding of hope for the future. Starting with the publication of the series on "How My Mind Has Changed" and followed by your comments and recent editorials, Christendom is greatly in debt to what you have done in The Christian Century. There are some modernists still left but often the classification of modern is an anachronism for too many have not had a fresh thought in the past dozen years.

First Baptist Church, Detroit, Mich. HILLYER H. STRATON.

A Minor Matter?

EDITOR THE CHRISTIAN CENTURY:

SIR: The Christian Century is running true to form. You devote several columns to an attack upon President Roosevelt for sending Mr. Taylor to the Vatican. You can generate more righteous indignation over a matter which involves an ecclesiastical situation than over the rape of Czechoslovakia, Poland and Finland. "Fiddling while the world burns!" The destruction of civilizations, judging by your policy, is of secondary importance, if important at all, while third rate matters assume headline proportions.

Methodist Church, Mansfield, Ohio. H. W. PETERSON.

Dr. Peel's Mission

EDITOR THE CHRISTIAN CENTURY:

SIR: I am afraid that I am to blame for giving out information which now proves to have been incorrect. Dr. Albert Peel of London, to whom you referred in your issue of February 7, comes to this country as chairman-elect of the Congregational Union of England and Wales but *not* as a member of the American section of the British ministry of information.

His coming is part of the plan of international Congregationalism, recognizing its responsibility in and for the ecumenical church, to send emissaries of Christ across national lines to preach the gospel of the world Christian community. Other men are here from Japan, China, India, the Philippines, etc. The two men who were coming from Germany are detained by the war.

When I learned, or thought I learned, from what has since proved to be an ambiguous line in a letter, that Dr. Peel had become a member of the British ministry of information, I made mention of the supposed fact in everything I wrote concerning Dr. Peel's visit. As soon as he arrived and made me acquainted with the true facts, however, I asked him to write a brief statement which would serve if possible to rectify the error I had made. I can do no better than to quote from that statement here, at the same time tendering my apologies for having unwittingly misled you and others.

Dr. Peel writes:

"I imagine that the British government would be surprised to learn that they had any propagandists in the States; their attitude, so far as I understand it, is that their best propagandists are Hitler, Göbbels and Goering, who can be relied upon to do and say those things which are anathema to the American people, with its belief in freedom and democracy. And certainly they are likely to be as embarrassed by the things I say and write as I am at the idea of being considered their emissary.

"No, I am not briefed by the government to be their propagandist. Nor are my expenses being met by them, directly or indirectly. I know members of the American section of the British ministry of information, like Mr. Basil Mathews and others well known here. But even they have no idea what I am going to say: they have no responsibility for me, nor am I in any way responsible to them.

"Is there nevertheless some sense in which I am after all a 'British propagandist'? Perhaps there is; but only because I cannot at the moment see any method by which the British could have resisted the forces attacking democracy and freedom other than the one they have taken.

"Why, then, am I in America, and not sticking to my job in England? First and foremost, because I have always conceived it part of my job to maintain international contacts as a member of an institution which is world-wide and which must be the main instrument of restoring peace to the world—the church of Christ.

"But I have been asked many times: 'But won't you try to influence American opinion? Won't you urge America to enter the war?' I am, I hope, no such fool. America knows her business better than I do. (1) I want to limit the conflict, and if aggression can be curbed without the loss of American lives, so much the better. (2) America might help much more effectively in the establishment of a satisfactory peace if she has not been involved in the war.

"On the other hand, I recognize that the war may take such an unexpected course that American liberties may themselves be menaced, and the struggle so widened as to drag her in when earlier intervention may have been decisive and saved many lives. I simply do not know. But I do know that I want America to be in the strongest position to emphasize those principles that have their root in the religion of Jesus Christ, which it is my supreme business and my proud privilege to proclaim."

Congregational and Christian Churches, New York, N. Y. DOUGLAS HORTON.

Where Did That 'Not' Come From?

EDITOR THE CHRISTIAN CENTURY:

SIR: May I correct a typographical error in your reproduction of a statement signed by 32 church leaders on "The American Churches and the International Situation" in your issue of January 31. The error, while small, exactly reverses the meaning of the sentence in which it occurs, and has misled a number of readers. In the paragraph of the statement numbered 4, the first sentence should read: "The churches in the United States are under obligation to lead their nation to assume a responsible relationship to the present conflicts."

Contrary to the report which you quote, Dr. Reinhold Niebuhr is not the author of the declaration. At least fifteen of the signatories have had an active hand in the actual drafting of the statement in its final form.

Union Theological Seminary, New York, N. Y. HENRY P. VAN DUSEN.

[Our understanding is that the various preliminary drafts of the statement in question were finally reduced to two, of which Dr. Niebuhr and Dr. Van Dusen were the principal authors, and that in its final form the document draws more heavily from the first than from the second. Students of textual criticism might try their skill at disentangling "N" from "VD" sources.—THE EDITORS.]

A Correction

The newspaper quoted in the editorial "Speak Plainly," in The Christian Century for February 14 was the *Press Herald* of Portland, *Maine*, not Oregon.

NEWS *of the* CHRISTIAN WORLD

Apathy Threatens, Warns Dr. Holt

Minnesota Clergy Told Churches in Danger from Same Evil Undermining Democracy—350 Pastors Attend

(Special Correspondence)

MINNEAPOLIS, Feb. 14.—Three hundred and forty-nine ministers representing 17 denominations and 68 out of 87 counties assembled at St. Mark's Episcopal Church, Minneapolis, Jan. 29-31 for the eighth annual Minnesota state pastors' conference. The attendance was the best in three years. Ministers from five states outside Minnesota came to the sessions. Conrad H. Gesner, rector of the Church of St. John the Evangelist, St. Paul, presided. Rev. Gerald Watkins was chairman of the program committee and Hayden Stright was the executive secretary. Dr. David Nelson Beach of Minneapolis was elected presiding officer for the next annual conference. Vice-chairmen for the coming year are Sidney W. Powell, H. E. Miller and Carl H. Bartsch. Dr. Walker F. Vance is the new chairman of the program committee.

The leading speakers this year were Dr. Arthur E. Holt, Dr. Mark A. Dawber, Dr. Henry H. Crane, Dr. Preston Bradley, Dr. David Bryn-Jones, Dr. B. M. Christensen, Bishop Ralph S. Cushman, Dr. R. H. Edwin Espy, Dr. Gustav Carlfelt and Bishop Stephen E. Keeler. Resolutions are strictly forbidden at all Minnesota state pastors' conferences.

Apathy the Danger

"Both Christianity and democracy are at the crossroads so far as their future is concerned," was the warning sounded by Dr. Holt. "Neither the nation nor the church," he continued, "can boast of a sufficiently alert constituency to safeguard its existence from the danger of fascism. Both have failed to meet some of the basic needs of the people. A fog of apathy has settled down upon this generation so thick that there is need for both major and minor prophets to arouse the interest of the people in representative government, and to inspire in them a love for mercy and justice, and a spirit of worship and humility before God."

"There is no hope for democracy in the cities," declared Dr. Mark A. Dawber of the Home Missions Council in a plea for consideration of rural needs, "because there is no community basis for life in the city. The history of civilization on its progressive side is a history of the vitality of rural life and rural religion and the reverse is equally true; wherever rural peoples have been allowed to decline nations and civilizations have ultimately decayed. The latter is happening in America. Of the several reasons that could be given for a decline of rural religion," Dr. Dawber pointed out, "I would put sectarianism as the most responsible factor. Christianity is a religion of love and unless this can be demonstrated by the churches as institutions, they are paralyzed to preach love. . . . The future of society from the point of view of a Christian civilization is still a matter of what we can do to vitalize rural life and rural religion."

War Is Still Hell

"Plant war and we raise hell!" Dr. Henry Crane asserted in his inimitably dramatic fashion. "In a universe as irrevocably geared to law as our scientists insist this is, one would assume that the wayfaring man, though a college graduate, could understand that when we fulfill certain conditions in this world we must, we will, we do get certain inevitable results—not perhaps, but absolutely; not maybe, but surely! And it doesn't make the slightest difference so far as the results are concerned," Dr. Crane continued, "how sincere we are, how well meaning, how conscientious, nor what noble objective we have in mind. If we fulfill the conditions of hell, we are bound to get hell, not heaven, even though we may piously pray for the coming of the kingdom of righteousness while we are sowing the seeds of 'necessary temporary' evil. In a world *not* geared to God we might have waged a world war and gotten away with it. We might have murdered, lied, hated, stolen and done every other rotten thing, claiming there wasn't any other thing to do 'under the circumstances,' and thus gotten what we said we were after: a world safe for democracy in which wars would be no more. But the law of the harvest still operates. What we sow, we reap."

This-Worldly Religion Needed

Dr. Preston Bradley called for a religion related to the world's present needs. "If religion is to recapture its supremacy as an imperative for creating a better world," he said, "it must take the emphasis away from some other world and concentrate upon this one. A world suffering acutely from hunger, pestilence, plague, unemployment, poverty and war is no longer going to be satisfied with the utopian Kingdom of Heaven to come after death. Wherever religion is becoming vitally interested in man on this earth, it is giving evidence of new vitality and enlarged perception. This aspect of religion was uppermost in the mind of Jesus."

No conference of ministers in Minnesota has been discussed for so long a time following the sessions as this one. The content as well as the style and manner of presentation of the addresses have been the subject of spirited debate wherever ministers have been together in small groups. The varying points of view on the world situation and the relation of the United States thereto as given by Drs. Crane, Espy and Bryn-Jones, have provoked perhaps as much comment as any other phase of the conference program. The ministers have gone back to their local churches eagerly awaiting the ninth pastors' conference which is scheduled to be held in St. Paul next February.

G. MERRILL LENOX.

Chicago's Loop Celebrates Lent

Many Series of Services Planned—Race Sunday Pulpit Exchanges Open No White Churches to Negroes

(Correspondence from Chicago)

CHICAGO, Feb. 19.—Lent began early this year, Ash Wednesday falling on Feb. 7. Lenten services are, of course, being conducted in all the Chicago Catholic, Episcopal and Lutheran churches, and many of the churches which in my childhood frowned upon the celebration of Lent now include appropriate services in their calendars. The Church Club of Chicago (Episcopal) began its series of noonday Lenten services on Ash Wednesday, thus continuing the oldest series of such meetings in the Loop. The meetings are held in the Harris theater, and Bishop Henry W. Hobson of the diocese of southern Ohio was the speaker for the first week. Dr. Donald H. Wattley, of New Orleans, preached the second week and Dr. E. Frank Salmon, rector of Holy Trinity Church, Philadelphia, is announced as the preacher for the coming week. The Lutheran services are being held in the Erlanger theater, local and visiting preachers alternating. Dr. Thaddeus F. Gullixon, president of Luther Theological Seminary, St. Paul, Minn., preached last week, while local pastors will occupy the pulpit during the coming week.

The annual Lenten services conducted under the auspices of the Chicago church federation in Chicago Temple will begin Monday, March 11. Dr. Harold W. Ruopp, of Central Church, will be the first preacher. During Holy Week, Bishop Ernest Lynn Waldorf, Dr. Samuel Harkness, Rev. Carl S. Winters and Dr. Emory W. Luccock will preach on Monday, Tuesday, Wednesday and Thursday, respectively. At the three-hour Good Friday service the preachers will be Dr. John Timothy Stone, Dr. Joshua Oden, Dr. John Thompson, Dr. Hugh S. MacKenzie, Dr. A. Wayman Ward, Dr. Irvin L. Schweitzer and Dr. John C. Spencer.

* * *

Race Sunday Pulpit Exchange One-Sided Affair

The 18th annual observance of Race Relations and Brotherhood weeks, Feb. 11 to 26, inclusive, under the auspices of the Chicago church federation, is now under way. On Feb. 11 there is supposed to be an exchange of pulpits between white and colored pastors, and at one time such exchanges actually took place. I have before me an extended list of such "exchanges," but do not find a colored preacher occupying a white pulpit although a good many colored churches graciously welcomed white clergymen. There is something wrong with such a picture and it is to be hoped that the hospitality was not all on one side. On Feb. 11 and 18, however, there were instances of Jewish rabbis being welcomed to Christian pulpits, and on the latter date

a "Brotherhood and Americanism" program was held in the evening at People's Church, with Protestant, Catholic, Jew and Negro participating. The speakers were Dr. Preston Bradley, pastor of the church; Rabbi Morton Berman of Temple Israel, Superior Court Judge John P. McGoorty, and George Arthur, secretary of the Wabash Avenue Y.M.C.A.

* * *

William Allen White Says Something

Springfield and the near-by reconstructed New Salem spent two days celebrating the birthday of their greatest citizen, Abraham Lincoln. Postmaster General Farley opened the post office in New Salem and Lincoln's successor to the postmastership in that village was inducted into office. There were many speeches, but the one which will be longest remembered was that of William Allen White, the "sage of Emporia, Kansas." "I feel that 10,000,000 jobless men in our land today present a problem no less menacing than was the problem of 3,000,000 slaves," he said, and went on to declare that "the Constitution itself cannot survive where human rights are ignored." The slaves of 1940, he pointed out, "are chained to public work which they must take or starve," just as the slaves of 1861 were "chained to their masters." Mr. White would have nothing to do with easy solutions, American or European, but insisted that "in the end we must solve it by seeing Lincoln's vision, a balance between our immortal declaration of human rights and an unshaken loyalty to our Constitution."

* * *

Important Meetings Scheduled

Next May will witness a formal celebration of the 50th anniversary of Hull House, and a suitable program is being prepared to commemorate the founding of this first American settlement.

A Midwest Civil Liberties Conference will be conducted in Chicago Feb. 23, 24, with a mass meeting on Friday evening at the Skyline Athletic Club and an all day conference on Saturday at Hull House. Dr. John A Lapp, chairman of the Chicago Civil Liberties Committee, will preside at the mass meeting which will be addressed by Congressman John M. Coffee on "What Is Happening to the Bill of Rights in Washington?" Five panels will meet on Saturday to discuss "The Foreign Born," "The Church and the Challenge to Democracy," "Education as a Basis for Tolerance and Democracy," "Labor and Democracy" and "Organizing Our Neighborhoods for Democratic Action."

* * *

And So Forth

Owing to ill health Gov. Henry H. Horner has decided not to seek reelection. While praised for his integrity and many evidences of social-mindedness, Gov. Horner has been severely criticized for failing to call a special session of the legislature to deal with the urgent problem of relief.

Charles S. Deneen, former governor and senator, died Feb. 5 at the age of 77. He was described at the funeral services by Dr. Ralph Wakefield, president of the Chicago church federation and Mr. Deneen's former pastor, as "a wise counselor for the common people and a crusader for righteousness."

CHARLES T. HOLMAN.

Understanding the Parables of Our Lord
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Here are concise studies of each of the matchless stories told by Jesus to illumine and make attractive a way of life which He felt God approved. The author's discerning commentaries are focused on four major points: *first,* the context—as rendered by Goodspeed—in the several Gospels; *second,* the meaning of the parable as recorded by the Gospel writers; *third,* the imagery and concepts of the parable; *fourth,* the intended teaching point in the context of Jesus' ministry.

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Ministers and laity alike will welcome these sixteen practical and inspiring sermons, their wise and seasoned suggestions for spiritual mastery, their declarations of the power and serenity of the God-filled life for the man of today. *Some of the themes:* SPIRITUAL SECURITY, THE MIND OF CHRIST, CITY MAN FINDS GOD, THE SUFFERING WE HIDE, THE MASTER BUILDER.

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Churches Appeal For Labor Peace

Catholics, Protestants and Jews Address Lewis and Green—Baptists Hold Overflow Convocations

(Correspondence from New York)

NEW YORK, Feb. 19.—Identical appeals sent to John L. Lewis of the C.I.O. and William Green of the A. F. of L., signed by Mgr. John A. Ryan of the National Catholic Welfare Council, James Myers of the Federal Council of Churches and Rabbi Edward L. Israel for the Central Conference of American Rabbis, demanded labor peace between the two rival labor bodies. The statement called upon the organizations to employ in the settlement of their own differences "the same method of negotiation around a conference table which organized labor demands of employers." "Because we have time and again made public our conviction that the interests of all parties and of the public are best served when differences and disputes are settled by negotiation around the conference table," the statement said, "we feel impelled now to make public our equally urgent appeal to the American Federation of Labor and the Congress of Industrial Organizations to settle their differences by the same method."

While noting with approval that both labor groups had authorized continuation of their committees to negotiate peace, the communication said that "negotiating committees which do not meet are of little value."

* * *

Episcopalians Report And Elect

The National Council of the Episcopal Church meeting here last week reported a financial upswing. Dr. Charles W. Sheerin, vice-president of the council, in opening the meeting, said that "all through the Episcopal Church there has been increased financial support." Lewis B. Franklin, treasurer, said that the church's present financial situation was encouraging. He reported "an excellent record of collections from dioceses for 1939, increased special gifts, an increase in income from trust funds and expressions from many dioceses of intentions to increase their objectives for 1940, if at all possible." He said that diocesan returns for 1939 were 100.3 per cent of what were promised.

Bishop Frank W. Creighton of Michigan, Frank W. Moore of Auburn, N. Y., and J. Jared Ingersoll of Philadelphia were elected as new members of the council.

* * *

Protestant Federation Holds Annual Meeting

The Federation of Protestant Welfare Agencies, the only organization of its kind in the country, held its annual meeting at the Hotel Plaza last Thursday. This agency is representative of 152 Protestant social and welfare institutions and societies in the metropolitan area. It is related to the church federations through an interlocking directorate. It also conducts for the federations an information and referral service for the Protestant churches and people. Thus it relates in a unique way the Protestant agencies to the churches. During the last fiscal year 280 churches made referrals to these bureaus located in Brooklyn and Manhattan; 1,193 clients were advised and 879 telephone requests for advice were answered.

Miss Sue Flanagan, director of the foundation, reported endowment funds amounting to $629,280, the income from which it distributes to agencies each year. Miss Louise C. Cutter, executive secretary of the federation, in her report said that $81,395.13 had been expended upon services to agencies, including the special church services mentioned above. She also said that the total expenditures of the member Protestant agencies for 1939 were $20,500,000. Dr. Mark A. Mays of Yale addressed 400 members present.

* * *

Baptists Hold Convocations

Two great Baptist convocations in New York city this past week taxed the capacity of the churches in which they were held, with special meetings and dinners overflowing into near-by churches and institutions. The Brooklyn gathering assembled in the Baptist Temple and the Manhattan convocation met in the Central Baptist Church.

Dr. Earl Frederick Adams, general director of the Council on Finance and Promotion, declared in his keynote speech: "The world today is confronted with certain problems which will never be solved by force or hatred. The hope of the world lies only in the direction of justice, righteousness, good will and cooperation." Among the other speakers were Mrs. Earl B. Breeding, chairman, National Committee on Women's Work; Rev. Frank Eden, director of evangelism for the Pacific coast area; Rev. Elmer A. Fridell, president of the Northern Baptist Convention; Rev. Miles W. Smith, editor of adult publications; Rev. Donald Williamson, Every-Member-Enlistment adviser, and Rev. Jesse R. Wilson, associate secretary of the American Baptist Foreign Mission Society.

* * *

Emergency Conference Studies Democracy

The Greater New York Emergency Conference on inalienable rights, at a meeting on Feb. 12, heard addresses by Mary E. Woolley, Frank Kingdon, Karl Llewellyn, Max Yergan, Roger Baldwin, Emanuel Chapman and others. The delegates divided into five panel discussions on "Foreign Born," "The Church and the Challenge to Democracy," "Labor and Democracy," "Organizing Our Neighborhoods for Democratic Action," "Education as a Basis for Tolerance and Democracy." No resolutions were allowed but recommendations were adopted in each panel and voted upon at a final seminar. A continuation committee was elected empowered to devise the best ways of putting the recommendations into effect.

* * *

Stress Cooperatives as Road to Peace

Drew University, Madison, N. J., was host to a conference on religion and consumer cooperation on Monday. The meeting was sponsored by the Federal Council's committee on the church and cooperatives and by a local committee of New Jersey churchmen. The program included two motion pictures showing the Nova Scotia cooperatives and "Cooperatives at Home and Abroad." The principal speakers were James Myers and Benson Y. Landis of the Federal Council; Rabbi Jacob Shankman of Temple Israel, New Rochelle; Father Henry J. Palmer, Precious Blood Church, Long Island City; Wallace J. Campbell and T. G. Castner of the Cooperative League; Jerome M. Ludlow, president, New Jersey Consumer Cooperatives; Prof. Ralph Felton of Drew University and Harold E. Fey of the F.O.R. Over 200 delegates heard practical suggestions about cooperative stores, credit unions, educational methods for church groups, and consumer cooperation as a road to world peace.

* * *

And So Forth

The Milford, N. J., Christian Church, built 69 years ago, was totally destroyed by fire last Wednesday at an estimated loss of $45,000.

Temple B'nai Israel was crowded to capacity for an interfaith brotherhood service last Friday night. Three local Protestant ministers took part in the worship ritual. Rev. E. A. Pollard Jones, Methodist pastor, gave an address of appreciation representing the local churches. Judge Mathew J. Troy of Brooklyn spoke for the Catholics and the secretary of the Brooklyn church and mission federation represented the Protestants. Rabbi B. Leon Henwitz officiated at the worship services and introduced the guest speakers.

Twelve churches and synagogues of Far Rockaway, Long Island, combined in an interfaith brotherhood service last Sunday evening. Bishop Ernest M. Stires of the Episcopal diocese of Long Island preached.

Many pastors of Negro, Italian and white churches exchanged pulpits on Interracial Sunday. The Federal Council department of race relations announced that between 8,000 and 9,000 pastors throughout the country would use the department's Interracial Sunday material.

It was an insignificant election and, of course, the machine man won. There were big issues involved, however. Earl Browder, convicted Communist leader, was running for Congress. Many could not accept his "peace proposals." Thus Jessie Wallace Hughan, a confirmed pacifist in the last war, ran on a straight "peace ticket" in a "write-in" campaign. She was backed by A. J. Muste, Evan W. Thomas and other pacifists. Their cause was hopeless but they "kept the faith."

J. HENRY CARPENTER.

Endow Lectureship On Ministry

Dr. Walter M. Haushalter, of the Christian Temple, Baltimore, Md., will give the first lecture on the Shumate foundation on the Christian ministry, at Lynchburg College, Va., this year. The lectureship is to be an annual affair.

Michigan Churches Unite to Study Democracy

Churches of Barry county, Michigan, have united in a series of Sunday afternoon mass meetings to study the status and problems of American democracy. Five communities in the county have been reached, with attendances reaching as high as 1,200.

Iowa Ministers Study Worship

But Attendance at Convocation Falls Below Record—Statistics Show Increased Divorce, Drunkenness

(Correspondence from Iowa)

DES MOINES, Feb. 16.—The annual convocation of Iowa ministers held its 9th session last week at the University Church of Christ. Attendance was not as great as in most previous years. In this writer's judgment, there are three reasons for this. One is the weather; the roads were very slippery. A second factor is the lack of adequate publicity; there was very little in the newspapers prior to the convocation itself, and not much direct approach to the ministers. A third point is the nature of the program; it was a most excellent program, but it probably lacked popular appeal.

The main theme was "Worship." The special lecturers were Dr. Deane Edwards of the Federal Council of Churches, Dr. Earle E. Harper, former president of Simpson College and now dean of the fine arts department of the State University at Iowa City, and President Albert W. Palmer of the Chicago Theological Seminary. Rabbi Eugene Mannheimer, of the liberal synagogue here, gave an address setting forth the central meaning of Jewish worship, and Father Robert Walsh of Dowling College spoke on Catholic worship, dwelling upon the meaning of the mass.

* * *

Protestant Clergy Speak At Synagogue

Brotherhood Week is being rather widely observed here. At Tifereth Israel Synagogue (conservative or "middle-of-the-road") Rabbi Monroe Levens has arranged a series of Friday evening addresses for the month, in which various Protestant ministers are appearing, each to set forth the distinctive message of his own denomination. Your correspondent has already spoken for the Baptists, and Dr. Raymond Shipman, of Wesley Methodist Church, for the Methodists. Rev. Charles Thomas is to speak for the Friends, and Rev. Wallace Essingham for the Episcopal Church. Rabbi Levens is to speak for Dr. Shipman next Sunday morning.

* * *

Marriage, Divorce Figures Show Increase

Some interesting figures about marriage and divorce in this state have just been made public. In the border counties, across the line from states having health-test or waiting laws, the number of marriages has greatly increased. For the state at large (figures for 96 of the 99 counties) the increase of marriages is 4,333 over the previous year. And the increase is mainly in the border counties.

Divorces, likewise, increased from 4,433 in 1938 to 4,503 last year. The ratio of divorces to marriages is about one to eight. But the record for Polk county, which includes the city of Des Moines, is shocking. There were 1,890 marriage licenses issued and 906 divorces, a ratio of about one to two! Both figures were slightly less than for the previous year (1,952 and 921). Probably one reason for this situation is the fact that many women separated from their husbands come to the capital city for employment and ultimately seek divorce in the courts here. But even so, nobody is proud of this showing.

* * *

Toll of Drunken Driving Growing

The local organization of the Anti-Saloon League has recently made public some disturbing figures. The traffic toll for the month includes 11 fatalities where the accident was due to a drunken driver. The whole number of accidents for the month in which drunken drivers were implicated was 246—eight accidents every day, and a death every three days, due to drink. Further figures are about arrests for intoxication in Des Moines. For the nine-year period of 1924-32 the average number of arrests for intoxication in the city was 2,460; for the six-year period of 1933-38 the average number was 4,702. That is, arrests for drunkenness have increased about 100 per cent.

* * *

State College to Study 'Religious Emphasis'

Beginning next Saturday, a "Religious Emphasis Week" is to be observed at the State Teachers College at Cedar Falls, with a program running through six days. Some assembly periods are open to the general public, but for the most part the program is built around group seminars. A notable list of leaders has been announced, including President D. W. Morehouse of Drake University, Dwight J. Bradley of the Council for Social Action of the Congregational Churches, Dean Thomas W. Graham of the Oberlin Graduate School of Theology, Prof. J. L. Hromadka of Princeton Theological Seminary, T. Z. Koo, secretary of the World Student Christian Federation, Father F. P. Mulligan, vice-chancellor of the Roman Catholic archdiocese of Dubuque, Mark Rich of the Baptist Home Mission Society, Daniel Thambyrajah Niles, secretary of the World's Y.M.C.A., and Mrs. Grace Sloan Overton, writer and lecturer on marriage and the family.

* * *

And So Forth

Today the Iowa Christian Rural Fellowship is meeting at the State College at Ames. The program consists of lectures and panel discussions, and the presentation of a one-act play, "Peace I Give unto You," by the Methodist Church of Woodward. A significant feature of this meeting is the awarding of certificates to churches with "programs of rural relationships."

A week ago, a Lutheran conference for the local area was held in Des Moines. The principal speaker was Dr. Mattson, of the Lutheran Seminary at Rock Island, who has recently traveled through Germany, France, Russia and Spain, and also in Mexico. He brought an illuminating portrayal of present-day conditions in those lands as concerns the spread of Christianity.

WARREN C. TAYLOR.

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Moffatt Delivers Shaffer Lectures

Finds Basis of Christian Faith in Revelation—Rabbi Finklestein Holds Pharisaic Influence Lasting

(Correspondence from New England)

BOSTON, Feb. 15.—Yesterday at Yale Divinity School Dr. James Moffatt finished the three Shaffer lectures, begun Monday. Christianity, he said, is historical in a deeper sense than any other religion. It assumes "a revelation made through and in One whose life on earth is a new manifestation of God's mind and purpose. The more the differences in the writings of the New Testament are valued, the more obvious it becomes that their estimate of Jesus is the same. As the Old Testament spoke of the unchanging God, not from speculative theory but from religious conviction, so the second generation of Christians were concerned with no metaphysical question but the desire to be sure that Jesus their Lord was unchanging as the world changed around them. From the beginning, Christianity rested on no objective record of a Palestinian Jew, but was a faith in One who had come once for all to suffer, die and rise from the dead. This has been confirmed by the best experience of Christians in all ages. The changing world of thought is confronted by an unchanging Christ. It is not only a comfort but a challenge. The written Word transmits the power and presence of Christ still. The observer must combine mental integrity and moral affinity. Although we cannot always use the language of past generations, there is no other Jesus visible or possible on the horizon of a faith entitled to call itself Christian."

* * *

Rabbi Calls Gospels a Revolt Against False Pharisaism

Addressing the Rhode Island ministers' meeting Jan. 31, the provost of the Jewish Theological Seminary of America, Rabbi Louis Finklestein, said: "The Pharisees in the time of Herod numbered only 1,000, but millions believed in their essential doctrines—the resurrection, divine providence coupled with free will, and an oral interpretation by the side of the law. Greek thought suggested to them that they also should have a philosophy. They asked: What are we trying to teach the world? In Judaism, there was a centrifugal as well as centripetal force. We are expected to obey 613 commands; yet we teach that it is possible to get salvation without them. One who studies the law is pained when it is broken, as a musician by false notes. In Judea, ceremonial law was carefully observed; Galilee was careless about it, more concerned in political independence. Jesus attempted to break down political chauvinism and make Galilee see the universal nature of Pharisaic teachings. Thence emerged Christianity. Those coming from the country in reverence resented it when sale of sacrifices and money-changers were thrust forward. In the Gospels we see Pharisaism falling short of Pharisaism and criticized from within. It is unfortunate to take these criticisms as directed against the system as a whole. In the divine providence, the essence of its teaching was to become universal. A billion people now are guided by Pharisaic laws!"

* * *

Unitarians Continue Lay-Clerical Cooperation

Within every religious group there is need of more mutual understanding and cooperation. Frank W. Scott, at that time president of the Unitarian Laymen's League, wrote in 1936: "The layman is generally scornful of the clergy's inexperience in business, politics and industry, while the minister grieves over his layman's lack of spiritual vision as shown by the way he carries on in shop and market. Yet many ministers are more humanly practical in their outlook on industry than laymen who have spent their lives in making or selling; and many laymen possess a spiritual idealism in no sense second to that preached by the clergy." The league proposed to do something about it, and devised a plan by which the laymen ask their ministers for assistance on a specific problem, discuss it informally with them, get interdenominational groups of ministers to discuss the spiritual principles involved, and each minister to preach a sermon on the basic principles, and then discuss with his own laymen both principles and applications. This year the topic was: "What can laymen do through the church to strengthen democracy?" The Massachusetts council of churches recommended participation to its constituency. Unitarian and Universalist churches throughout the country observed "Partnership Sunday" on Jan. 31. In all, some 500 parishes report participation. In Uxbridge, steps were taken to remedy an outstanding defect in the "town's" political life.

* * *

Grant Diplomas at Church Recreation Institute

At the seventh institute "for those interested in learning how to conduct recreation programs for churches," held at the Boston Y.M.C.A. Tuesday evenings from Jan. 9 to Feb. 13, 38 churches, 16 from other cities, were represented. At the final banquet, diplomas were presented to those who had completed four, five and seven year courses.

E. TALLMADGE ROOT.

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Face Students With Religion

Annual Campus Campaign Among Pittsburgh Colleges—What Is the Purpose of a College Chapel?

(Correspondence from Pittsburgh)

PITTSBURGH, Feb. 16.—Dr. Herbert L. Spencer, president of Pennsylvania College for Women, is chairman of a strong intercollegiate committee which is devoting this present week to "Religion on the Campus" at his college, the University of Pittsburgh and Carnegie Institute of Technology. In addition to a staff of 30 Pittsburgh preachers and professors two outstanding outsiders have been imported—Dr. Harry Cotton of Broad Street Presbyterian Church, Columbus, Ohio, and Dr. Louis L. Mann, rabbi of Sinai Congregation, Chicago. There are faculty luncheons, general assemblies, seminars and fraternity house meetings. The general topic is "Religion in Personal Living" and some of the themes are "Christ in a Non-Christian World," "Our Purpose in Life," "Religion and Mental Health," "Is It Right or Wrong?" While there has been no stampede back to the church, I understand that the attention of many students is being captured, and some good is being done. But after all is said and done, it is the influence of religious parents and the constant pressure of a religious teacher that really forms character. A frat-house bull session cannot go far toward making up for skeptical parents or cynical instructors.

* * *

Why a Campus Chapel?

Some keen young man, in seminary, should write a doctor's dissertation on "The Use of a Chapel on a Campus." A few questions that he might seek to answer would be: (1) Do the students attend in any number? (2) Do the townspeople avoid their own churches to hear the big speakers in the college chapel? (3) Do the imported preachers advance the cause of Christ, or do they seek to exhibit their knowledge of modern science and of modern social trends? (4) Do the services held in such chapels have any effect whatever upon campus morals? (5) Does the chapel make, in any real sense, religion an integral experience in education? (6) Is a chapel, intended for meditation and private prayer, justified? (7) Does a cathedral type of service meet the needs?

Here, on the campus of the University of Pittsburgh, the Heinz family has spent much over a million dollars in creating an exquisite chapel. Its windows are the best America can produce. To sit in the chapel is a benediction. The organ is superb, and the large student choir, clad in plum-colored velvet, is inspiring. The preacher attached to the chapel is Dr. William R. Farmer, a retired professor from a Presbyterian seminary and one of the best preachers whom it has ever been my lot to hear. His mind is keen, his vocabulary modern, his knowledge of the Bible profound and his interest in social problems remarkable. Who comes? Here I must not speak with too much authority, but my guess is that townspeople make up the major portion of a congregation that usually fills the chapel. Since there are few, if any, dormitories at this university, and since a large number of students attend from local communities, the number of students at chapel services is not too noticeable. Now let us have light from the chapels at Harvard, Princeton, Dartmouth, Yale, Chicago and the mighty state universities. Query: why a college chapel? Pastors who have churches in the vicinity might like an opportunity to answer.

* * *

Nobody Wants to Shovel Snow

Four years ago, on St. Valentine's Day, Pittsburgh suffered the most damaging flood ever known. This year, on the same day, the city was buried beneath the deepest snow in 37 years! Twenty inches of snow fell in 12 hours and a vast white silence fell over the whole town. Business was stalled. Even the weatherman was over two hours late getting to his office. This year there seems to be a singular lack of "digger-outers." The army of men and boys with shovels, asking for a chance to clean your sidewalk, has been conspicuous by its absence. Nobody wants to work. This is nothing less than a social phenomenon. There are ten thousand useful things that need to be done about this city, but the work is left undone.

* * *

Lent Widely Observed

The observance of Lent is growing amazingly. Not only the liturgical churches, but many others are holding meetings every week. Classes formed to train children (and others) for church membership are the rule in our city. Many churches almost depend upon the ingatherings of new members at Easter for the entire year's harvest. Holy Week will be elaborately observed here. The East End, where heretofore two or more massed services have been held, will this year unite forces in the East Liberty Presbyterian Church. Clergy from different denominations will preach each day, and thousands of persons will be invited to worship at this central church. Other parts of the city are also planning united services.

* * *

An Interpretation of the Church Situation

As I talk with many pastors I find the church situation about like this: With the outbreak of war there was a rush back to the churches in the autumn. Some felt

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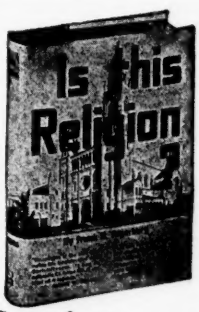

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that improved business conditions made people more confident and hopeful, and that this contributed to the return. But now something has happened. Is it the hard weather? Is it the fluctuations in business, which cut the ground from under hope? Is it the gloom of war which hangs over us? Is it a kind of feeling that in spite of all we can do the world seems headed for evil? It may be one of these elements, or a combination of all of them, but certainly church work is most difficult. In spite of heroic struggles, Sunday schools seem falling off. After trying every kind of scheme evening services seem doomed in most churches. Strong fundamentalist groups, on the one hand, or radical groups on the other, seem to be the only ones that attract anything resembling a crowd. Plain, middle-of-the-road churches make little appeal. The rich go to Florida and the poor listen to the radio. Surely it is high time for Protestants to pool their interests and get down to serious business.

JOHN RAY EWERS.

Thinks Finnish War May Have Caused Turkish Quake

Father Joseph F. Carroll, Jesuit seismologist at Marquette University, Milwaukee, Wis., believes that recoil from the big guns being used by Russian invaders may have been sufficient to upset the delicately balanced formations of rock strata in Anatolia and produce the recent earthquake.

To Study Plight of Sharecroppers

A special bulletin by Dr. B. Y. Landis, of the Federal Council of Churches, has been prepared to help church groups study the plight of sharecroppers. It is called, "Where the Grapes of Wrath Are Stored," and sells for five cents a copy. March 3-10 has been chosen as National Sharecropper Week, and many interdenominational bodies are at work to wake the churches to their responsibility for this underprivileged group.

Bishop de Schweinitz, Moravian Mission Leader, Dies

Bishop Paul de Schweinitz of the Moravian Church died in Bethlehem, Pa., on Feb. 8. He was 77 years of age. Bishop de Schweinitz, a direct descendant of Count von Zinzendorf, was in charge of Moravian missions for many years, and served at one time as president of the Foreign Missions Conference of North America.

Bishop Parsons To Retire

Bishop E. L. Parsons, of the Episcopal diocese of California, has announced that he will retire at the close of the present year. Bishop Parsons has taken a prominent part in the negotiation of the pending concordat with the Presbyterian Church.

Louvain Rector Who Blocked Hate Inscription Dies

Bishop Paulin Ladeuze, rector of the University of Louvain, Belgium, died on Feb. 10. He was best known to Americans for his opposition to the inscription, "Destroyed by German fury; restored by American generosity," which the architect, Whitney Warren, proposed to place on the rebuilt library of the university. After fighting the matter through the courts Bishop Ladeuze won his struggle to keep the so-called "hate" inscription off the library.

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†Dr. Erlich's Magic Bullet (Warners) Ruth Gordon, E. G. Robinson, O. Kruger, A. Basserman	*Biography* of German Jewish doctor: his struggle against hypocrisy, intolerance, official stupidity to uncover scientific facts, culminating after many vicissitudes in discovery of remedy for syphilis.	An absorbing story, handled with excellent taste throughout. Acting, direction, photography approach perfection. A sermon in tolerance, devotion, passion for truth. *Praiseworthy in every detail.* M, Y
Geronimo (Par.) P. Foster, R. Morgan	*Western.* The U. S. army campaign in the '70's against the renegade Apache chief.	Distortion of historical fact. Elaborately staged, but with many clichés and improbable episodes. *Artificial, bloody.*
†Grapes of Wrath (Fox) Jane Darwell, Henry Fonda, J. Carradine	*Filming of Steinbeck novel.* Trek of dustbowl victims to California, where instead of chance to work they meet bullying, hate, misery.	Presents a social problem, challenging serious thought, and at the same time is artistic and entertaining. Avoiding crudities of novel, it is even more convincing. All parts combine to produce *one of the most distinguished films to date.* M, Y
The Marines Fly High (RKO) R. Dix, C. Morris	*Adventure.* The marines move into a Central American republic; clear out bandit gang.	Wooden action; impossible feats. Story and characterizations show biased and patronizing attitude toward Latin American neighbors. *Hopeless.*
Money to Burn (Rep.) Lucille and J. Gleason	*Domestic farce.* Household is disrupted when mother goes in for radio contests.	Trivial, unpretentious little story, a bit slapstick near the end. *Fairly entertaining.* M, Y, C
*Swiss Family Robinson (RKO) Edna Best, T. Mitchell, F. Bartholomew	*Filming of famous old story.* Adventures of family that flee Europe after Napoleonic wars; are shipwrecked; set up new life, new standards on South Sea island.	Exciting tale well produced, particularly good for juvenile audiences. Character values well developed. *Entertaining.* M, Y, C
†Vigil in the Night (RKO) C. Lombard, A. Shirley, B. Aherne	*Filming of novel* by Dr. A. J. Cronin. Sacrifice of nurse to profession and to welfare of young sister. Struggle of hospital staff to serve patients despite lack of support by "board."	Although somewhat depressing, a beautiful portrayal, dramatically told and interesting throughout. Inspiring in its portrayal of courage, unselfish devotion, service to humanity. *Sincere, impressive.* M, Y

Best current films: *For Family:* Babes in Arms, Everything Happens at Night, Gulliver's Travels, Judge Hardy and Son.
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